The Churchman.

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For the Churchman.

GOD GIVETH GRIEF FOR MEDICINE.

"Every creature of God is good, and nothing to be refused if it be received with thanksgiving—it is sanctified by the word of God and prayer."—1 Tim. iv. 4, 5.

I felt the world was beautiful, yea, beautiful and good
That sorrow is our medicine, and not for daily food,
Through clouds and darkness well I knew the sun of love could shine,
I had felt it streaming through me, that radiance all divine !
I knew that God was mercy, to the merciful and mild,
For the pure that He was purity, yea, pureness undefiled,
With the holy He was holy, all holiness above,
And I knew that He was lovely, for His name is Love, is Love !
So I chid my drooping spirit, and said "our God is good,
He giveth grief for medicine, and not for daily food."
I ceased—for tears were streaming, my temples throbbed with pain,
It seemed as if each heart-beat must rend that heart in 'twain,
And this was still its breathing, "could I see *Thee* in my grief,
And how Thou yet art merciful, my soul would find relief."
A sentence came athwart me, it made my grief less wild,
"With the froward, thou art froward"—I had been a froward child.
This quenched the rebel spirit, the word of God was true,
I had sown the seed of sorrow from whence this harvest grew,
"Thou art clear in that Thou judgest"—and I blessed God for the pain
That brought me to repentance, ere repentance should be vain.
Like a rainbow on my tears again that sun could shine,
I felt it streaming through me, a radiance all divine,
And still the world was beautiful—was beautiful and good,
God giveth grief for medicine, and not for daily food.

I. C. H.

Thanksgiving day, 1847.

From the Toronto Church.

CHURCH MUSIC.

In treating this subject, we promised our readers to point out some of the hindrances which were placed in the way of congregational singing by those who conducted it; and in our last paper we specified one, and a leading one, for which no particular party is to blame, and which we have received from those who have gone before us, and should therefore naturally hesitate to set aside, viz., the construction of our chants and psalm tunes, in which the high pitch of voice at which they are set is a direct, natural, unavoidable impediment to the majority of persons, and especially of men, in uniting in congregational singing.

This is a hindrance which we do not create ourselves, but which is entailed upon us; and it no doubt arose from the circumstance, that, in the revival of Church Music, *after the Great Rebellion*, it was from the regular choirs, (*i. e.*, those of the Chapels Royal and Cathedrals,) in which *boys* sing the melody, and which consist of selected voices, that all other choirs derived their music. The composers were members of such choirs, and composed for them, and their compositions were adopted by others, as stamped with a kind of authorative sanction. It is moreover known historically, that the personal taste of that irreligious and profligate monarch, Charles the Second, had great influence on the style of Church Music. He pronounced the ancient music of the Church, such as most voices could sing, to be dull and monotonous. He went to Church, in short, not to worship, but to be amused; he therefore naturally desired to render the music of the Chapel Royal similar to that of the theatre. The example of the Chapel Royal spread to the Cathedrals, and thence originated the modern chants, which are mostly adapted only to choirs in which treble voices lead. The same influence naturally extended itself to the psalm and hymn tunes, and completed the pernicious change, which debarred the men of a congregation from their natural right and privilege, and restricted Church Psalmody to choirs and charity children.

It was otherwise in the earlier ages of the Church, in the time of Chrysostom, and Augustine, and Ambrose. The Church had indeed then its official singers and its choirs, by whom music of the higher and more cultivated kind was performed; but all the Church Music of those periods supposed that men, and not boys and women, should take their natural lead; and the chants to which the psalms were sung were such that no voice, having anything tuneful in it, could fail of being drawn in, or of finding the opportunity of exerting itself in God's service. In the course of the middle ages, however, that sublime simplicity had gradually waned away. The monasteries, becoming rich and luxurious, thought of their performance of divine service, much as Charles the Second and his court; they invented more ornamented and elaborate methods of performing divine service; they gradually set aside the simpler style of singing; and the corruption spread from thence to choirs throughout the land. These corruptions have continued and increased in the unreformed churches,—especially in the most solemn service of the Church, called by us "the Holy Communion," and by them "the Mass." The compositions called Masses are become beautiful indeed, in a very high degree, as musical compositions, but entirely unfit to represent Christian devotion. The performance of a Grand High Mass, as we have witnessed it more than once on the Continent of Europe, has much more resemblance to an opera than to an act of devotion.

This state of things was very prevalent at the time of the Reformation; and thence it was one of the great desires of that well known Reformer, Archbishop Cranmer, to reform the music of the Church, by reducing it to such a style that the congregation should be encouraged to take their proper share in it; still reserving a proper place for the more ornate music, which can only be performed by regular choirs. Nor were his labors without effect. For a century or more English psalmody was congregational; and it was only the general irreligion, the fruit of the Great Rebelion, which gave the first impulse to that depravation and decay of congregational music, which has continued, more or less, to the present day.

In desiring, therefore, to return to a style of music which the men of our congregations can sing, we are only quitting corruptions similar to those which prevailed before the Reformation, and going back to the principles of the Reformers and of the primitive Church. Nor have we any wish to go back to barbarism. If it appears that the Gregorian tones are melodies such as a cultivated ear would not readily endure, we entirely agree that they should remain in the oblivion into which they have fallen. We have a full sufficiency without them, for all the ends of congregational worship, when once our musical people shall determine to accommodate the existing chants and psalm tunes to the real uses of a congregation. But if, on the other hand, it shall appear, on a fair trial, that the Gregorian melodies are better suited to congregational use than more modern music, we trust that no prejudice against their simplicity or quaintness will prevent us from recommending their adoption, so far as prose psalms are concerned, or the other portions of the service which are customarily sung to chants. We trust before long to be able to make experiment of their merits, and it shall be an impartial experiment.

There is another point with regard to the choice of tunes which we are desirous of noticing, and that is, that it is highly desirable that no tune should be introduced, in which different voices are singing different words at the same time.—This practice is admissable, we think, only in anthems and those psalm tunes which take the place of the anthem; and even there, we think it is one of the greatest blemishes of our earlier music that the practice is so general. But in congregational tunes we think it entirely out of place, because it perplexes those who desire to sing, and prevents many altogether from attempting to sing such tunes as are constructed upon this principle.

We will now turn our attention to some other matters which at present put a bar in the way of congregational singing; and the next we shall notice is the place of the choir. From a period which we have at present no means of tracing, the choirs in parish churches have been placed in a gallery over the west end of the church.—The existing galleries are few of them older than one hundred years; and it is not improbable that they may have mainly arisen within that period; but we know that, even before the Reformation, there were in some churches galleries over the entrance of the chancel, (intended for the exhibition of relics and other objects of superstition,) into which a choir was sometimes introduced.—But whatever be the origin of these erections, one thing is certain, that in the ancient days of the Church, where congregational psalmody prevailed, it did not arise from the influences of a gallery. One direct effect of the gallery is to draw a line of demarcation between the choir and the people, which operates as a great barrier to prevent other voices from uniting their strength to that of the choir. When the latter are placed on ground-floor, those near them find their shyness protected by the voices of the professed singers, and their ardor proportionally raised; and with the very smallest encouragement they will take part in the psalmody. And thus the happy infection goes circling onward, until it has embarced every available voice in the congregation.—And this was the case, as we have hinted, in the primitive days. Enter the Church of St. Clement, at Rome, one of the most ancient in Christendom, and you find the choir on the ground-floor next the chancel, and reaching from it down into the body of the church. The arrangement which prevailed in England before the Reformation was inferior to this, inasmuch as the singers were placed *altogether in the chancel; but still, being on the floor of the church*, they were nearer the congregation, and could be more easily followed by them. Indeed, the best congregational singing we ever heard was in a church in which this arrangement existed, with the addition of an organ at the west end of the church, played just loud enough to sustain the voices and no more. Another great advantage of placing the choir on the floor of the church will be, that those who sing will not become so conspicuous; and thus the indecorum of placing ladies in a position of publicity will be avoided, and the ladies themselves will be spared the pain of such a public exhibition. We do not wonder that when so placed in a raised gallery, they should desire to be enclosed with curtains; but then this enclosure still more fully establishes the separation between the choir and the congregation. We are satisfied that, next to selecting suitable music, the placing the choir in immediate contact with the people is most likely to attract them to aid the exertions of the choir; and that, in general, little will be done until that alteration is effected. We are inclined to believe that this simple change would effect much more than unisonous singing.

We have hitherto left out of consideration that very important person, the Organist; and for this simple reason, that the leading and principal impediments to congregational singing do not come from the organ: but there are occasional defects in the performance of these functionaries, which would be a great bar, even if the aforementioned hindrances were removed. One is, where the organist introduces much ornament into the music with which he accompanies the voices; for this obscures the principal melody, and prevents an ordinary ear from catching it. There appears no reason why any suitable ornament should not be introduced into voluntaries, symphonies, &c., as well as into the accompaniments of Anthems; but in congregational music, for the reason above mentioned, it is entirely misplaced. The organ should guide and sustain the voices, and that is all.

Another fault is inequality of time. We occasionally worship in a church where this fault is very prominent; where the organist has established a sort of *ad libitum* time for his chants and psalm-tunes, and where, consequently, a singer, even of considerable experience, can scarcely follow. How much more must this be the case with the majority of persons who require every aid to enable them to sing, instead of direct hindrances to their singing.

Organists have often been blamed, and with justice, for adopting a light and tripping style in Chants and Psalm-tunes; but we sometimes attend Churches where the opposite is the fault,—where the notes are so lengthened that persons in general can scarcely find breath for each note as it comes, and the singing becomes at last too lingering and physically wearisome, to be long persevered in. The object is apparently to give solemnity, and in moderation a slow time is very efficient for this purpose; but beyond a certain point we cannot think it has any such effect;—on the contrary it only tends to render the service wearisome.

The last impediment we shall mention is, too frequent changes of the tunes,—which perplex the congregation, and keep those who do sing always engaged in learning new music, instead of giving their thoughts to the meaning and feeling of what they sing. Indeed with most persons it is a direct prevention to singing, because it is only by slow degrees and after many repetitions that they become masters of any melody. The reason for these frequent changes no doubt is, that it is difficult to keep up the interest of professed singers in their work, without continually presenting them with some novelty; but that, we apprehend, is fully provided for, by leaving one piece in each service to be considered as the special province of the choir. It will be the fault of the conductor or Organist, if he does not find that abundantly sufficient for the purpose of keeping up interest by novelty or difficulty. Whilst we are on this subject we will notice one absurdity in changes which we have never yet seen equalled: viz., where the music is changed in the Responses after the Commandments, at every other Commandment, or nearly so; and where the key in which several of the Responses are sung is so difficult a minor, that even the most practiced ears find a difficulty in singing it at all. This, we are thankful to say, we have witnessed in only one church. We think that to sing these Responses at all is allowable only when the music is of the simplest kind—so that every voice in the congregation can unite in it: but to go out of the way to invent original and unprecedented difficulties appears utterly inexcusable.

We have now mentioned all the impediments which have occurred to us to witness in recent times, and particularly in this Colony, and it will be seen that their importance is very various. Any one of them, however, will prove an impediment so far as it exists. The most important appears to us, the choice of tones, not suited to the voices of men; placing the Choir in a gallery apart from the people; and playing the organ or other instruments either in irregular time or too slow. We have observed all those to act as direct hindrances to those who wished to sing and made efforts to sing; how much more with those who require to be aroused or attracted to entertain this desire. We shall probably return to the subject once more; meanwhile we commend our observations to our readers, assuring them that they are offered by those who have had experience and made observations during a considerable course of years,—and recommending the reasonings by which they are supported to the serious consideration of all candid and observant minds.

From the Christian Witness.

TRACTS.

A question of some importance arises, which is deserving of attention, as to the manner of sending forth these influential auxiliaries to the cause of pure and undefiled religion. That in order to secure the end desired, they should be prepared and published by some responsible authority, must be evident to every sound Churchman. If it be left to irresponsible individuals to publish what may seem good in their own eyes, and send it forth as the voice of the church, there will be no end to the mischief which such agency will produce. Such publications will become the means of introducing both heresy and schism into the Holy Catholic Church, and therefore should receive no countenance, whatever, from any who have at heart the peace of the church, and the purity of her faith. In this diocese, we have a Tract Committee, appointed annually by the convention, of which the Bishop is at the head. In their appointment, every member of the convention has a voice; hence, such persons are elected as the convention have confidence in, both in respect to their faith and their Churchmanship. They are, moreover, responsible to the Convention for their doings; if they set forth any thing contrary to the doctrines and usages of the church, they will be justly obnoxious to censure, and more faithful men will take their places.

So long, therefore, as the convention continue to approve their doings, so long may every member of the Church rest satisfied, that by circulating these Tracts, he is neither abetting schism, nor introducing heresy. We hope, therefore, that churchmen in this diocese will consider, that careful provision in this respect in a manner worthy their confidence and their patronage, and if they desire to have a greater variety of Tracts, and to obtain them at a cheaper rate, then they should exert themselves to extend their circulation. The committee, we have no doubt, will be most happy to multiply their publications, whenever an increased demand will warrant them in so doing. We have a good Tract Society in this diocese and we do not want any other, as long as it receives the sanction of the convention. By a careful examination, we think these tracts will be found quite as "evangelical" as those of the American Tract Society or of any other society.

On Government of the Temper.—If you consider that the constant tenor of the gospel precept is to promote love, peace, and good-will amongst men, you will not doubt that the cultivation of an amiable disposition is a greater part of your religious duty; since nothing leads more directly to the breach of charity, and to the injury and molestation of our fellow creatures, than the indulgence of an ill temper. Do not, therefore, think lightly of the offences you may commit, for want of due command over it, or suppose yourself responsible for them to your fellow creatures only; but be assured you must give a strict account of them all to the Supreme Governor of the world, who has made this a great part of your appointed trial upon earth.

The principal virtues or vices of a woman must be of a private and domestic kind. Within the circle of her own family and dependants lies her sphere of action—the scene of almost all those tasks and trials which must determine her character, and her fate here and hereafter. Reflect for a moment, how much the happiness of her husband, children, and servants, must depend upon her temper, and you will see that the greatest good, or evil, which she ever may have in her power to do, may arise from the correcting or indulging its infirmities.

Childhood.—How artless is childhood, even in its arts! How transparent, how easily seen through. When wisely dealt with, children shed the purest tears of patience that are ever shed on earth. And how full of trust is early childhood! The child lives and moves, and has its being in eternity. It knows nothing of the begining of life, or of its ending.

"A simple child
That lightly draws its breath,
And feels its life in every limb,
What can it know of death ?"

Over it immortality broods like the day. But above all, how absolute, and uncompromising and godlike is a child's sense of right! He recognizes no limitation to the law of duty. He knows not policy until he learns it from the evil practices of the world. Repeat to a child the immortal lessons of peace and love which Christ uttered, and he instantly recognizes the very commandments of God, and asks, "Why do men ill treat one another?" With a terrible fidelity of application he turns your instructions directly upon you, and demands, since such is God's law, why you do thus and so. Children cannot understand, until the world teaches them, how any necessity should interfere to render entire obedience impossible.

As pride sullies the beauty of the purest virtues, and makes our understanding but like the craft and learning of a devil; so humility is the greatest eminency and art of publication in the whole world; and she, in all her arts of secresy, and hiding her worthy things, was but like one that hideth the wind, and covers the ointment of her right hand!—*English Churchwomen of the 17th Century. Frances, Countess of Carberry.*

From the Christian Remembrancer.

MODERN LATIN POETRY.

Matthew Casimir Sarbiewski, born in 1595, at Sarbiew, an insignificant village, near Plonsk, in Poland, is justly considered the prince of modern Latin poets. We are not ashamed to confess that we regard him as so nearly equal to Horace, that it would be hard indeed to decide on their respective merits; and to own that we do not prefer the *Qualem ministrum* of the latter to the *Terrena linquo: tollite præpetem* of the former. 'After Lucretius and Statius,' says Coleridge, I know no Latin poet who can be compared for sublimity of ideas to Casimir Sarbiewski. His language, too, is worthy of any poet of the Augustan age.' His early attachment to Latin poetry is beautifully described by himself:—

'Albis dormuit in rosis
Arbustisque jacens et violis Dies
Primæ cui potui vigil
Somnum Pieria rumpere babito.
Curæ dum vacuus puer
Formosæ legerem litora Narviæ.
Ex illo mihi posteri
Florent sole dies: qui simul aureæ
Infregit radios lyræ,
Jam nec scuta sonat, nec strepitum trucis
Gradivi—sed amabiles
Ruris delicias,' &c.

After studying at Wilna, he entered the Society of Jesus in the year 1612, and in 1623 visited Rome, a journey of which he has left a poetical account. Here he was received with marked favor by Urban VIII., the then reigning Pontiff, a prelate who, while by no means deficient in the higher qualities which should distinguish the successor of St. Peter, carried the literary refinement and stupendous magnificence of the Roman Court to its highest pitch. To him some of our poet's finest odes were addressed.

The grateful bard celebrated his patron in many such a noble strain (we are not discussing its theology) as the following:—

'Te Vaticanis Maurus et Æthiops
Affusus aris, te tepidi canunt
Devexa mundi, te remotæ
Litora personeure Chrysæ.
Magnusque late diceris arbiter
Cælumque, Terrasque, et Maria, et Styga
Amnemque Cocyti severum et
Elysiam cohibere Lethen.
Tibi (benignæ si qua fides spei)
Sternentur olim magnanimæ ad pedes
Gentesque Regesque. O caduci
Præsidium columenque mundi,
Jam nunc labantis pondera seculi et
Depræliantum funera Principum
Pronasque regnorum ruinas
Consiloque humerisque siste.
Tardum serini partibus ætheris
Te Sidus addas; neu properas citus
Mensis reclinare, et fuventum
Ambrosiæ accubuisse Divum.'

As we said before, this is not Christian poetry in its highest sense, any more than St. Peter's is a Christian temple in its highest sense. Cocytus and Lethe, and the favoring gods, and ambrosia, are words and terms unknown to the poets of the Church. Nevertheless, the verses are magnificent, and Urban knew that very well. He entrusted Casimir with a revision of several of the hymns in his reformation of the Breviary; and the *Ad regias Agni dapes*, in particular, is said to have been amended by him.

On his leaving Rome, Urban presented him with a golden medal, as he had before done with the poetic laurel. Casimir professed first Rhetoric, and then Philosophy, in the Academy at Wilna, and was much about the Court of Ladislaus IV., by whom he was greatly esteemed.

The prospect of expelling the Turks from Europe occupied a large share of the attention of Urban VIII.: and Casimir enthusiastically entered into the scheme. His own country suffered far too deeply by the attacks of the infidels to allow him to remain an inactive spectator of her losses. Again and again, like a Christian Tyrtætus, he called on the princes and potentates of Europe to forget their mutual differences, to cast off their enervating luxury, to drive the false prophet from Constantinople, and to plant their standards by the Holy Sepulchre.

'Ibimus?
An nos Caledo mensa tenet mero,
Cœnæque regnorum redemptæ
Divitiis populique censu?
Dum nos Lyæ regificis super
Descripta mensis prœlia pangimus;
Fusoque metamur Falerno
Mœnir, diluimusque fossas.
Surgamus. Omnes prima vocat dies,
Et Phœbus:—*at non noster ab Indiis*
Phœbus, Quirites, nec Latino
Orta dies famulatur orbi.'

We challenge the warmest admirers of Horace, —and we profess ourselves to be of that number,—to point out a more sublime turn in any of his odes than the lines we have italicized. In another ode he pursues the temporal advantages of such a crusade, in a strain most perfectly Horatian. It is the 12th of the 1st Book.

With such sentiments it was likely that one of his finest compositions should be that in which he celebrated the defeat of the whole Turkish army by the Polish forces, in September, 1621. Even Dr. Watts took fire in translating, or rather imitating, this ode:—and has left a poem in his lyrical works well worthy of perusal.

'Carpite, dum licet
Dum tuta vobis otia, carpite
Oblita jam vobis vireta
Emeriti, mea cura, tauri:
Victor Polonus dum posita super
Respirat hasta; sic etiam vigil
Sævusque. Proh! quantis, Polone,
Moldavii tegis arva campi
Thracum ruinis.'

And again—

'Non tanta campos grandine verberat
Arctos nivalis: non fragor Alpium
Tantus, renitentes ab imo
Cum violens aget Auster ornos
Hinc quantus atque hinc impetus æreo
Diffusus imbri. Miscet opus frequens
Furorque virtusque, et perenni
Immoritur brevis ira famæ.
Diu supremam nutat in aleam
Fortuna belli:—stat numerosior
Hic Bessus, hic contra Polonus
Exiguis metuendus alis.'

But, after all, the most valuable of the poems of Casimir are those in which he inserts some of the pithy gnomæ in which both Pindar and Horace so much excelled.

Such are the following:

'Quæ tibi primum dedit hora nasci
Hæc mori primum dedit. Ille longum
Vixit æternum sibi qui merendo
Vindicat ævum.

Again:

'Ille qui longum fuit, esse magnus
Desinit mœror. Facilem ferendo
Finge Fortunam: levis esse longo
Discit ab usu.

Or, in a more Christian strain:

'Quæ possunt adimi, non mea credidi:
Nunquam pauperior, si meus integer.'

The idea of an interior kingdom, which cannot be affected by external circumstances, is a very favorite one with Casimir:

'Exile regnum, Pausilipi, sumus:
Sed se obsequentem qui sibi subdidit
Hic grande fecit si suasmet
Ipse roget, peragatque leges.
Rex est profanæ qui domuit metus
Qui cum stat unus, castra sibi facit:
Casumque Fortunamque pulchro
Provocat duello.'

Of sacred poems, strictly called, our author left but very few. The most beautiful of these, as it is also one of the shortest, we will quote entire:

'Urit me Patriæ decor:
Urit conspicuis pervigil ignibus
Stellati tholus ætheris,
Et lunæ tenerum lumen, et aureis
Fixæ lampades atriis.
O noctis choreas, et teretem sequi
Juratæ thyasum faces!
O pulcher Patriæ vultus, et ignei
Dulces excubiæ poli!
Cur me stelliferi luminis hospitem,
Cur heu! cur nimium diu
Cælo sepositum cernitis exulem?
Hic canum mihi cespitem,
Hic albis tumulum sternite liliis
Fulgentis pueri Domus.
Hic leti pedicas exuor et meo
Secernor cineri cinis.
Hic lenti spolium ponite corporis
Et quidquid superest mei:
Immensum reliquus tollor in æthera.'

One more example shall suffice: it is the conclusion of the fifth Ode of the Second Book:

'Parumne tellus in medias patet
Immensa montes? hinc miserabili
Quassata terrarum tumultu
Stare pavent titubantque regna,
Unaque tandem funditus obruunt
Cives ruina. Stat tacitus cinis,
Cui serus inscribat viator:
CUMPO PULO JACET HIC ET IPSO
CUM REGE REGNUM. Quid memorem super
Infusa totis æquora portubus
Urbes inundari? et repenti
Tecta Deum sonuisse fluctu?
Regumque turres, et pelago casus
Jam jam latentes? Jam video procul
Mercesque differri, et natantem
Oceano fluitare gazam.
Alterna rerum militat efficax
In damna mundus. Cladibus instruit,
Bellisque, rixisque, et ruinis
Sauguineam Libitina scenam:
Suprema donec stelligerum Dies
Claudat theatrum. Quod morer hactenus
Viator aurarum? et serenas
Sole domos aditurus, usque
Humana mirer? Tollite præpetem
Festina vatem, tollite, nubila:
Qua solis et lunæ labores
Cæruleo velut æthra campo.
Ludor? sequaces an subeunt latus
Feruntque venti? jamque iterum mihi
Et regna decrevere, et immensæ
Ante oculos periere gentes.
Suoque semper terra minor globo
Jam jamque cerni difficilis suum!
Vanescit in punctum? O refusum
Numinis Oceanum! O carentem
Mortalitatis portubus insulam!
O clausa nullis marginibus freta!
Haurite anhelantem, et perenni
Sarbivium glomerate fluctu!'

It will be seen by the above extracts that Dr. Johnson is guilty of much injustice to Casimir when he calls him a writer possessing many of the faults and beauties of Cowley. It is true that here and there glittering prettinesses and affected conceits occur in the graver lyrical poems,—and his *Silviludia*, pieces composed, as their name imports, in the woods, while Ladislaus and his Court were indulging in the pleasures of the chase, are nothing else but strings of such conceits. They are, however, very sweet in their way, and far superior to any thing that Cowley would have written on these subjects. They are curious, also, as the only instance of an attempt in any way successful to strike out a new style of Latin poetry. One verse from the Silviludium to Dew, may serve as an example:—

'Placidi Rores matutini
Qui sereno
Lapsa cœlo
Mollia florum
Versicolorum
Ocellatis folia:
Qui florentibus in conchis
Late virentis
Æquora prati gemmulatis,' etc.

It must not be supposed, however, that Casimir has not some very grave faults. Of these, undoubtedly the worst is, his perpetual paganism of expression in addressing the saints. Sometimes, indeed, it degenerates into positive profanity. If the reader calls first to mind Horace's invocation to Venus,—

'O Venus, regina Cnidi Paphique, etc:
Fervidus tecum puer,' etc.

we cannot but be shocked by Casimir's parody:

Aurei Regina Maria cœli. eto.
Aureus tecum Puer,' etc.

But this was the fault of the age rather than of the man.

In a critical point of view, Casmir's Latinity, if not positively faultless, approaches perhaps nearer to perfection than that of any before or after him. He affects Græcisms, indeed, to a preposterous extent,—and we constantly meet with such expressions as 'Jucundæ metuens juventæ,' 'Avaræ mensium Lunæ,' 'Hinnit ager, fluviique balant.' At the same time he is particularly happy, here and there, in his Latin expression of a Grecian idea: for example—

'Sunt et novarum non vacuæ mihi
Laudum pharetræ. Prome reconditum
O Musa telum. Quem sonoro
Pieridum jaculamur arcu?'

which, while completely Latin, is more perfectly Pindaric than perhaps any stanza in Horace. In the construction of his verses Casimir is generally very happy. He employs no measure but such as Horace has authorized, and all so recommended he has used. His Alcaic stanzas have a rhythm superior to that of any other poet, his great master excepted: though here and there we find an instance of that vicious licence by which the third foot of the third line is an Iambus, *e.g.* —'Curetes æra, jam frementes.' It is wonderful that so exquisite an ear as the poet's evidently was, should not have been shocked at the violation of all harmony thus occasioned.

Of Casimir's life we have nothing further to tell than that he was taken from the world at the age of forty-four, on the 2d of April, 1640. His remaining poems consist of four books of odes, one of epodes, one of miscellanies, and one of sacred epigrams. But he had also composed, though he had not put the finishing hand to, an epic poem, 'The Lechiad,' so called from Lech, the real or supposed founder of the Polish kingdom. This, after the poet's death, was stolen, and thus lost to the world. The first edition of the odes appeared at Cologne in 1625, but contained only three books; nor did the fourth appear till Plantin published it at Antwerp in 1634. The consideration that the finest monuments of Casimir's genius were composed before he was thirty, and that during the last fifteen years of his life, he wrote but one book of odes which we possess, must make us regret the loss of the epic poem which occupied the best and most vigorous years of his existence.

We will now leave our poet in that quiet grave, *Quo cum*, as he says himself—

'Quo cum volentem fata reduxerint,
Nil interest an morbus an hosticus
Dissolvit ensis, quo supremum
Urget iter. Semel advehemur
Quam navigamus semper in insulam,
Seu lata magnis stravimus æquora
Reges carinis: seu Quirites
Exigua vehimur phaselo.
Illo beatum margine me meus
Exponant æder. Cur ego sistere
Æterna reformidem quietus
Litora, si peritura linquam?'

COMMUNICATIONS

For the Churchman.

Mr. Editor,—A writer in the Protestant Churchman of November 20th, who, though then a correspondent, is probably one of the editors, gives one of a series of articles in which he has engaged in the undertaking, as vain as it is unholy, to injure the Church of which he is a faithless son, by making it appear that her first Bishop, whom, and whose memory, the best of her Bishops, Clergy, and Laity, have always delighted to honor, was indeed *no Bishop*, having, in either ignorance or dishonesty, received the laying on of hands from "false Apostles" in the Church of Scotland.

I have not at hand the proper authorities for entering into a full investigation of the matters set forth in the above mentioned article. This, however, is the less necessary, because the article itself contains internal evidence of such gross defect in either the knowledge or the morals necessary to a respectable writer, as must satisfy every intelligent reader of his entire worthlessness as authority.

In his ignorance of the subject which he has the presumption to handle, he has recourse to the worn out demand that in order to establish the validity of the Scottish succession, we be able "to show to the world a clear and truthful catalogue of the consecrated and the consecrators, that shall reach from our own day to the Apostolic times." If he was decently qualified to write on this subject, he would know that this demand of anti-episcopacy, as it need not in reason, so neither can it in fact, be met, with regard to the Church of England, or any other branch of the catholic Church. It is, moreover, an infidel objection; hostile to the evangelical principle and duty of walking by faith, and not by sight; and precisely of the same character with the demand that before we admit the genuineness of our English Bible, we be able to trace it through an accessible series of translations and copies, from the identical volumes now used by us, to the originals, as penned by Moses, St. John, and the intermediate writers. The word of God is as effectually destroyed by such an argument as is His ministry.

The writer seems entirely blind to the essential distinction between *irregular* or *uncanonical*, and *invalid*, ordinations. According to him, if one of our Bishops should ordain a Presbyter or Deacon, without regard to the proper canonical provisions, the ordination would be *invalid;* as would also be a consecration to the episcopate by any three of our Bishops, who should undertake to administer it otherwise than as provided for in the canons. He seems, too, to consider deprivation of *see*, as deposition from the *episcopate*. For answer in these matters, he may be safely handed over to the junior class of our Theological Seminary.

Among those through whom it pleased the Holy Ghost to bring the Apostolic succession to Bishop Seabury, from the English, through the Scotch Church, were Bishops Lloyd of Norwich, Turner of Ely, and White of Peterborough. These men, and others, with inflexible adherence to sound Catholic principles, opposed alike the Popery of James II, and the Erastianism of William III. Concientiously convinced that the latter was not their *lawful* sovereign, they could not recognize him as such. They were consequently *deprived of their sees by act of Parliament;* and successors were appointed to those sees by *the King;* and this our wise one represents as their having been "virtually *deposed* by the *Church of England!!*"

Our writer makes pretty large use of a "Report of a deputation of ministers and lay members of the Church of England in Scotland," in other words, a clique of English disorganizers and schismatics, within the rightful jurisdiction of the Scottish Bishops; which Report is fraught with the clearest evidence of the ignorance and malice of the party making it. On the authority of this Report, the writer states that the Scotch Church, about one hundred and twenty years ago, was afflicted with factious divisions, even among its Bishops, each endeavoring to strengthen itself by additional consecrations. To whatever extent this may have been true, it must cause sorrow to the good christian, as a humiliating proof of human infirmity. This writer, however, evidently gloats over it as, in his perverted judgment, affording further cause for doubting the genuineness of the episcopacy of our first Bishop. I say *perverted* judgment; for every body at all acquainted with the character of the Scotch Church, knows full well the godly jealousy with which it has always revered, as a fact and a doctrine, the apostolical succession: nor will he believe for a moment that episcopal functions would ever be assumed or allowed, in any portion of that Church, even for purposes of faction, without an unquestionably valid consecration. His judgment, however, unhappily, seems to be perverted not only by ignorance, but *morally*. He is guilty of palpable misrepresentation, so obvious on the very face of his piece that it could hardly have been unintended. "Moreover," says he, "the *consecration* of Rattray" (one of the Scotch Bishops) "was declared by the College of Bishops to be *null* and *void*." The proof he gives is in what he calls "the solemn judgment of the College of Bishops" —the name given to one of what he terms the "two factions." What is there said of Bishop Rattray, in conjunction with Bishop Dunbar, is as follows:—"We have thought ourselves obliged in conscience to declare, and by these presents do declare, the said *election* to be *null and void*, and their *consecrations* most *irregular* and *uncanonical*, and that said Dr. Rattray and Mr. Dunbar are no Bishops *of this Church*, and ought to claim no power or jurisdiction as such. Wherefore we discharge all the clergy from owning or submitting themselves to them, or giving them any obedience as Bishops *of this Church*."

Now the veriest tyro in Catholic theology can tell this writer that this "solemn judgment" of what himself calls a faction—be it worth what it may—by no means justifies his assertion that it "declared the *consecration* of Rattray null and void."

It is a singular fact, having an obvious bearing on this whole subject, that in Mr. Percival's "Succession of Bishops in the Scottish Church," in the appendix to his "Apology for the Doctrine of Apostolical Succession," not one of the Bishops named in the Protestant Churchman as of the faction called the College of Bishops, and whose "solemn judgment" was given against Bishop Rattray, appears to have officiated in any of the consecrations which followed the passing of that judgment: whereas, after that, during a period of more than fifteen years, Bishop Rattray was a consecrator on five occasions, being all that occurred in that time; and on three of them, *presided*. Hence it would appear, that this "College of Bishops" soon found its proper level as a faction; and that the ancient Catholic Church of Scotland, with Rattray for one of its honored prelates, shaking off the factionists, went on that way of christian faith and duty which led, by God's blessing, to the extending of the episcopacy to this its sister Church.

To conclude: Notwithstanding the miserable efforts of the Protestant Churchman and the Episcopal Recorder, the suffrages of the three great Branches of the Reformed Catholic Church, English, Scotch, and American, in favor of the entire validity of Bishop Seabury's consecration, stand without any thing like respectable impeachment. Nor can those papers diminish ought from the devout thanksgiving of faithful and true christians, that God was graciously pleased to make choice of such a man for our first Apostle; and to give him such wholesome influence in the most important of all our General Conventions—that of 1789. J. A.

For the Churchman

Mr. Editor,—In the Episcopal Recorder of this day is a distinct avowal that the apparently hopeless bondage of the suspended Bishops, is ultimately connected with PARTY influence: we have all known as much throughout the period of the persecution, but it is seldom the Recorder ventures so broad a glance at plain truth. Speaking of the *party* of which the Recorder is the chief organ, the Church Times had remarked, it appears, to this effect:—"The proceedings of the General Convention, and the tone of the Church press at large, both periodical and occasional, show that in the Church proper, the party we refer to has very little influence or power." This declaration concerning the "party," whether correct or not, is of course unpalatable to the Recorder. And what is the argument relied on for its refutation? Aught concerning inflexible Churchmanship? Aught concerning the Eucharistic altar and sacrifice? Or aught concerning baptism, the liturgy, the Apostolical succession, exclusive episcopacy? Oh no! not one *ostensible* allusion to these or the like topics! On all *open* ground of this sort, the Recorder and its "party" have indeed "little influence or power," and the Times cannot be gainsaid. But there is a deeper view of the matter, which the Recorder penetrates with the most facile expertness; and it is briefly and simply this—Keep the suspended Bishops suspended, and the Recorder "party" gains. Only hear the candid and child-like acknowledgment, the frank reply to its depreciating opponent:

"We hope that 'Churchmen par excellence' will excuse us for saying so, but we really think that the proceedings of the General Convention prove no such thing; as the fact that both the suspended Bishops are at this moment less likely to be restored than ever they were before, (the efforts of 'Churchmen' &c., to the contrary notwithstanding,) seems to us to show."

That is: The results of the late General Convention do *not* prove the Recorder and its *party* to have "very little influence or power," *because* the grand result of that Convention is, that the two suspended Bishops have now less prospect than ever of a release! By riviting *their* chains, through whatever instrumentality, the Low Church *party* triumphs! And its triumph is as real, to those who look beneath the surface of things, in keeping prostrate these High Churchmen, as it would have been in the overthrow of High Church doctrines or measures! Such is the argument of the leading exponent of the PARTY. For once, it has thrown off disguise and "spoken out of the abundance of its heart." Nor will, nor can the PARTY, if actuated by a similar unreserve, disavow the confession of its organ.

PERLIBRATIO.

November 27th.

THE CHURCHMAN.

NEW-YORK SATURDAY, DEC. 4, 1847.

☞ Until further notice all letters or communicatons upon business with this paper, are to be addressed as follows:

"To the General Agent of The Churchman, Churchman's office, No. 12 John street."

The meeting on Monday evening last at the Broadway Tabernacle to testify sympathy with the present Pope of Rome for the liberal spirit and measures of his government, though of a political nature, is worthy of a passing notice in a religious journal.

Gregory the IX., in common with all the Popes of Rome for the last thousand years, is invested with the two fold character of a spiritual and temporal ruler. In the former capacity he is a Christian Bishop; and, as the reputed successor of St. Peter, in the See of Rome, is the acknowledged head of all the Churches of the Roman communion. In the latter character he is the sovereign of a small territory or territories in Italy, holding his dominion by as good a right as most other sovereigns, that is by immemorial prescription; which we suppose will be confessed to be a much better foundation than the pretended donation of Constantine or the concessions of latter princes.

In his spiritual capacity as head of the Roman and pretended head of the Catholic Church, we understand the policy of Gregory IX. to be the same as that of his predecessors, who have been always intent on weakening and depressing the civil power for the sake of strengthening and exalting the ecclesiastical. The late demonstrations of sympathy have had no reference to the Pope in this character.

It is in his latter capacity, or as a temporal prince, that the present Pope has deservedly gained the approbation of the friends of freedom and civilization. "I have not so much as heard," says the celebrated Fleury, in one of his Discourses on Ecclesiastical History, "that the States of Ecclesiastics are happier than others in point of temporals. On the contrary, as war is not the profession of those princes, their people are therefore the more exposed to the insults of enemies from abroad. Besides, these principalities being not hereditary, the relations and ministers of the Prince consider only their present advantage, often at the expense of the people; they extend not their cares to the interest of the public, which consists in the multiplying of inhabitants, and the cultivating of lands, in favoring industry, and facilitating trade and commerce, in making arts to flourish, and bringing plenty and the conveniences of life into a government. Such great views as these suit better with commonwealths or princes who have regard to their posterity."

Gregory IX. in his capacity of temporal prince has imbibed these "great views," and undertaken to administer his government conformably to them. That is to say, although an Ecclesiastic, he makes a good temporal prince and studies the welfare of his subjects, favoring industry, encouraging trade and commerce, &c., and adapting his measures with an enlightened worldly policy to the spirit of his age; and it is the rareness of this virtue in an Ecclesiastical temporal prince which makes him the object of admiration.

Fleury, himself a Roman Catholic, has the candor to acknowledge the source of the evils, some of which are now happily disappearing, for a time, and perhaps forever, in Italy; and that is the union of spiritual and temporal power. It was never intended by our Lord that Bishops should be temporal princes. This is an innovation peculiar to the Latin Church, and now almost removed from it. The Popes of Rome are the last of the bishops, and Gregory IX. is, perhaps, the last of the Popes who will be numbered among the princes of this world; for when the Italians have once learned the advantage of being governed "by such great views as are suited to commonwealths, or princes who have regard to their posterity," they will be slow to relinquish them and submit to have their temporal interests directed to the aggrandizement of the temporary occupant of the Roman See.

We trust that the sympathy and applause of the American people will not be lost on Gregory IX.; but that he will, after having introduced such judicious reforms as will prepare his temporal subjects for some form or other of self-government, divest himself, or open the way for his successors to divest themselves, of temporal dominion, in order that the future bishops of Rome may devote themselves exclusively to the spiritual functions which were the glory of their predecessors for the first six centuries of the Christian Church. Temporal Lordships in the persons of bishops have always been regarded with aversion by the Greek and other branches of the Catholic Church, as contrary to the rule of Him whose kingdom is not of this world; and the total abolition of them in the Roman Church would remove one obstacle to Catholic union.

ORATORIO OF ELIJAH.—The second performance of this Oratorio, on Tuesday last, by the American Musical Institute, is an earnest of success to the enterprise of Mr. Meiggs. We had our misgivings whether the public were yet prepared for music of this stamp, and deemed their encouragement of it, to any extent, as exceedingly problematical. Doubt upon this point, has now, however, vanished.

We have always been satisfied that there existed with Americans, an innate love of music, which had only to be aroused from its dormant state, and forced into activity, to make it yield fruit. We have also felt assured that the multifarious modes of appeal, of late years, made to musical taste, have been working out and exposing whatever there was of music in us. Its development at first though crude, has by cultivation placed us now in a fair position; and the germ being good, we forsee in its progressiveness, the eventual attainment to a point of merit, not secondary to that reached by any people. It is gratifying to know that we have advanced far enough to appreciate such music as Mendelssohn's Elijah, and we are glad to be able to recommend the manner of its performance. Mr. Leach took his part, upon this second trial, with more firmness than he did at the first. He has somewhat improved, too, in his enunciation. Mrs. Loder, and Miss De Luce sang, the former with her accustomed accuracy and artistic skill, and the latter with that sweetness of modulation which renders her voice so attractive. The choruses were remarkably well sung, and equally well sustained; and from the general expression, satisfaction was given to all who had the good fortune to be present.

On the 14th the Institute intend to bring out an entirely new production, which has never been performed out of Germany.

A REPLY *to Dr. Milner's End of Controversy, as far as the Churches of the English Communion are concerned.* By SAMUEL FARMAR JARVIS, D.D. LL. D., &c., &c. New York: D. Appleton & Co.

"The Church of England," says Dr. Jarvis, "and the churches in communion with her, do not deny, certainly what an apostle has asserted, that the written gospels do not contain all that Jesus did or said. Nor do they deny that the apostles, in proclaiming the gospel and establishing the Church, did and said many things which could not properly enter into the apostolic writings which have been transmitted to us." All traditions, he adds, which can be proved to be truly divine and apostolical, have been preserved among us, and "by an examination of the Prayer Book, it will be seen that the very examples by which Bellarmine illustrated his meaning as to what constitutes divine apostolic traditions, viz: the matter and form of the sacraments, instituted by CHRIST, the Baptism of Infants, the Lenten Fast, the Ember days at the four seasons, and we may add the observance of the Lord's day, or the first day of the week, as the Christian Sabbath, are all expressly admitted in our communion, though, as we shall soon see, for a different reason." This remark the learned author afterwards expounds as follows:—

"To any one who dilligently and understandingly searches the Scriptures, and knows how they have been universally, anciently and consentingly interpreted, the observance of the first day of the week as the Christian Sabbath, will be a matter of conscientious and dutiful obligation. Though the primæval Sabbath was the seventh day from the beginning of creation, yet to man, the last formed of the Creator's works, it was the first. As soon as he became a living soul he entered on his holy Sabbath. When the Israelites were freed from Egyptian bondage by the blood of the Lamb, they immediately entered on their rest in the wilderness.—When, forty years after, they crossed the Jordan, the first day of their arrival in the land of Canaan, was the Sabbath.[*] At the new creation, the resurrection from the dead, the glorified man Christ Jesus, the second Adam, entered also into his Sabbath. The observance of that day may well be considered as among "the things pertaining to the kingdom of God," in which our Lord instructed his Apostles; for we find incidentally mentioned in St. Luke's narrative of the early planting of the church, and elsewhere, that the disciples assembled together for prayer and the celebration of the Eucharist on the first day of the week. At the close of the first century, the aged apostle St. John says that he "was in the Spirit on the Lord's day," and forty years after, Justin Martyr speaks of Sunday as being thus observed by all Christians. Not a single church can be found, from the very beginning, which had a different practice. We say, therefore, that "it is evident unto all men diligently reading Holy Scriptures and ancient authors, that from the Apostles' time," the first day of the week, Sunday, or the Lord's day, hath been always, everywhere, and by all, observed as the Christian Sabbath.

We say the same with regard to the matter and form of the sacraments. Both in baptism and in the Lord's Supper, the matter and form are expressly enjoined by our blessed Saviour. Without water, administered in the name of the Father, and of the Son, and of the Holy Ghost, there can be no valid baptism. Without bread and wine, and the sacramental words and actions instituted by our Lord, there can be no valid Eucharist.

Infant Baptism depends not upon unwritten tradition, but upon the Holy Scriptures as interpreted and practised upon from the Apostles' times. Baptism was in itself no new thing. It certainly dates as far back as the separation of the sons of Jacob from the other circumcised descendants of Abraham, as God's special people. When all were baptized into Moses in the cloud and in the sea, the infants among them were baptized. When our Lord commissioned his apostles to baptize all nations, he did not except infants; which he would have done, if he had so intended. When St. Peter proclaimed, on the day of Pentecost, the great charter of human salvation to the penitent Jews, he assured them that the promise was not only to them, but to their children, and to all that are afar off, &c. "If," says St. Chrysostom, "to those that are afar off, how much more to them that are nigh?" Neither St. Peter, nor any of the Apostles, were convinced that "to the Gentiles repentance was granted unto life" until after the baptism of Cornelius. The expressions, therefore, on the day of Pentecost had reference more immediately to the Jews. St. Paul expressly asserts that Baptism is the Christian circumcision; and no valid reason can be assigned why circumcision should have been been administered to infants, and baptism should not, unless it had been expressly forbidden. That this interpretation of Scripture is correct we have the testimony required by the rule of Vincentius, universality, antiquity, and consent. And it is to this subject that St. Augustine applies the rule which I mentioned, while considering his testimony: "That which the universal Church holds, and which has not been instituted by Councils but has always been retained, is most rightly believed to have been delivered by no other than Apostolic authority."

As to the Lenten fast, and the Ember days at the four seasons, we observe and enjoin them, as ancient and profitable institutions, but not as coming within St. Augustine's rule, much less as an "article of faith" or as "necessary to salvation."

The yearly observance of the festival of Easter, and the preceding fast of our Lord's passion, we have reason to believe was continued from the Apostles' time. The agitations of the quartodeciman controversy in the early church arising from the single point, whether the days of the week or the days of the lunar month were to regulate the observance, afford ample proof that the observance itself was universal. But in the meagre account which Eusebius gives of this controversy after the tenth year of Commodus, A. D. 189, learned men are not yet agreed whether "the fast of forty," mentioned by Irenæus, was a fast for forty days or forty years. "Some," says that ancient writer, "suppose that they ought to fast one day; others, two; others, more; and others"——. Here commences the difficulty, all depending on the punctuation. Christopherson and Sir Henry Saville, supported by Ruffinus, read "and others, forty," i. e. forty days. But, says Valesius, all our manuscripts are opposed to this reading, and point the passage so as to be rendered thus: "Others measure their days as forty diurnal and nocturnal hours." This very variety shows that the Liturgical observance was not so minutely regulated by Apostolic practice.

The observance of the Ember days called the fasts of the Four Seasons, was of much later date. At least, there is no evidence by which we can trace it to the Apostolic times.

While on the subject, I may as well mention the Wednesdays, Fridays, and Saturdays, and the Rogation-days. The Wednesday and Friday fasts in every week of the year, the one on the day on which our Lord was betrayed, the other on that in which he was crucified for the sins of men, are certainly of great antiquity, being mentioned incidentally as practices of the Church, by Clemens Alexandrius of the Greeks, and Tertullian of the Latins. The fast of Saturday, substituted for that of Wednesday by the Latin Church, seems to have been introduced merely in opposition to the Jewish Sabbath. Our reformers did not renew the Wednesday fast, nor continue that of Saturday, excepting as vigils. The Rogation-days were, as Bingham observes, begun in France about the middle of the fifth century. Our churches, therefore, receive and sanction these ecclesiastical customs of various degrees of antiquity on the ground of profitable usage, not of divine appointment. We claim the right, under the XXth and XXXIVth articles, of doing what the Latin Church hath done—continuing, abolishing, or changing such observances, according as we find them profitable or unprofitable to the souls of men. We revere antiquity, universality, and consent; but, with Vincent of Lerins, we will ever pronounce our solemn anathema against "anything that is contrary to God's word written." It is for this reason that we think it unlawful to bind on men's consciences any particular mode of fasting or abstinence. The very use of fasting consists in its freedom. It must be the voluntary oblation of every devout penitent, who knows the plague of his own heart, and his own besetting sins. When we fast, it is not that we may appear unto men to fast, but unto our Father which seeth in secret.

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[*] The first Passover, B. C. 1504, and the crossing of the Jordan, B. C. 1464, both took place on Friday. The reader may calculate and see the truth of these computations by means of the Tables in my "Chronological Introduction to the History of the Church."

PROPER LESSONS *for the Sundays and Holy Days throughout the year.* New York: Stanford and Swords, 1847.

This volume contains, as the title page purports, all the *proper* lessons for the Sundays and other chief holy days throughout the year: that is, the lessons which are appointed to be used in those days. Other lessons are appointed for the days on which the moveable festivals and fasts fall, but these not being proper to the Holy days, are not included in the present volume. For the same reason the lessons appointed to be used on Wednesdays and Fridays, on the Rogation and Ember days, &c., are not included, as not being *proper* to these days as Station days, Rogation and Ember days, &c., but being common to them and to the days of the year on which they happen to fall.

In other words, there are many of the Holy days for which the Church has prescribed no proper lessons, and others for which she has prescribed but one proper lesson, leaving the omission to be supplied by the lessons appointed in the calender for the days of the month on which they happen to fall; and this volume, as the title indicates, gives all the lessons proper to these days and none others.

The Church, however, contemplates that all her days are to be accounted holy, although the name of *holy* is correctly applied, by way of eminence to those days which are distinguished above others. She would have her children regard all their time under the new law as a mystical Sabbath, and to this end she has appointed an order for Daily, Morning, and Evening service throughout the year, and lessons to be used daily, morning and evening, as a part of this service. We do not suppose that the publication of the Proper Lessons for Sundays and Holy Days is intended to throw the daily service and the daily lessons into the shade; we take it merely as declaratory of the fact that the service for Sundays and Holy days is much more numerously attended than the daily service, and as designed to supply a want which this fact reveals.

The Evening Post expresses surprise that so large a portion of the Holy Scriptures is used in the offices of our church, as is contained in this volume. The surprise of the writer would have been proportionally increased, had he known or reflected that the portions of Scripture contained in this volume are *less than a fourth* of those which are incorporated into our regular services. Well may Dr. Jarvis say, "if the noble design of the Church of England had not been thwarted by a perverse opposition, proceeding first from the English members of the Roman communion, and afterwards secretly fomented by them among the Puritans, * * not a being speaking the English tongue would have failed to hear, every day of his life, four chapters of the Bible read in the daily ministrations of morning and evening worship. And even in the imperfect state of our practice, and the limited influence of our worship, I might appeal to the limited experience of every one who * * diligently and faithfully attends the sanctuary, whether it is possible that such can be ignorant of God's Holy Word."

The Lessons appointed to be read on Sunday's and Holy days, together with those appointed for every day in the year, comprise the chief part of the Holy Scriptures: and all this part the church *specially* provides for the use of her children and enjoins upon them. In this arrangement no disparagement is intended to other parts of the Holy Scriptures: the parts omitted are omitted for other and various reasons, the catalogues of names for one reason, the book of Leviticus for another, and Revelations for another; and the governing principle of the arrangement evidently is to select those portions which are conducive to the edification of Christians of all ages and capacities. If the provision of the church is carried out, a practical distinction is made between these portions and other portions of the holy volume: would there be no advantage in having all these portions printed in a separate volume?

We venture this query with diffidence, for two reasons: 1. because it is our own, and we desire to distrust whatever is peculiar to ourselves: 2. because the subjoined communication of a correspondent, whose judgment we are accustomed to respect, points towards an opposite conclusion.

Whatever may be thought af the merits of the volume which has given occasion to other remarks, in other respects, there can be but one opinion as to its typographical execution: The paper, type, and binding, are beautiful. We annex the communication of the correspondent, referred to, which was intended to ap pear under the head of "Communications:

PROPER LESSONS FOR THE SUNDAYS AND HOLYDAYS THROUGHOUT THE YEAR. New York: Stanford & Swords, 1847. 18mo, pp. 908.

The heading on the first page is *Lessons of the Protestant Episcopal Church.* We noticed the following advertisement of this book in last week's Churchman. "CHURCH LESSONS. An edition of the lessons for the Morning and Evening services of the Episcopal Church, printed and bound in handsome style, and of large clear type, will be ready for sale on Monday. The advantages of this book *is* that it renders unnecessary the use of the entire Bible in the Pew, as it contains all the selections from Scripture used in public service. This edition has been carefully printed, under the inspection of the Rev. Dr. Wainwright, *and should be introduced generally into the Pews of the Church, as a proper Companion to the Book of Common Prayer.*"[*] Well, thought we, there is no end to improvements. Our good old-fashioned "Church Lessons" are to be henceforth behind the age. The use of The Holy Bible containing the Old and New Testaments, &c., &c., *appointed to be read in Churches*, is rendered unnecessary in the pew by a "novelty" that is printed under the inspection of an eminent learned clergyman, who holds a conspicuous office in the Church in this diocese, which gives him a peculiar influence and a certain authority to all his acts—and as he is also a member of both the Committees or Commissions appointed by the General Convention to set forth the standard editions of the Bible and the Prayer Book—the use of his name in the present instance may cause this book to be widely distributed. It can not be supposed that this gentleman has condescended to give his valuable time to reading proof sheets and correcting the press. His editing must be something more than that; and when he allows a compilation to be announced as printed under his inspection, and as containing "all the selections from Scripture used in public service," we ought to find it complete to the extent of the promise at least. We all know that the Rev. editor is very particular to have the church in which he officiates open for public morning prayer on all the Wednesdays and Fridays in the year, as well as upon all the festivals and most of the fasts of the church. Upon looking into this book for the lessons (or selections from Scripture) appointed to be read upon the litany-days of this present week, we could neither find them, nor any "selection" for any day that is not festival or fast—nor for all of them; for there are none for Thanksgiving day—none for the Ember and Rogation days—and for the first four days of Passion week there is only one of the lessons for the Evening Prayer. What then are we to conclude? Does the Rev. editor give out that the lessons that are not in this book, need not to be read or listened to in Church? Or that help of this kind to a deaf man that he may follow the Reader at the week day services is not required? Or does he intend that there should be no service, except on the days given in this selection? If he is of the latter opinion, then we must conclude that his services on other days are compulsory, not voluntary. But the CHURCH has appointed lessons for every day in the year, and that determines the question to the satisfaction of all Her faithful sons and daughters.

Again—if this book really contains all the selections from Scripture used in public service, then why confine its utility to the pews? The type is large and clear, and it would be much more handy than the great old-fashioned Bibles we see in the desks of St. John's and many other churches.

The fact is that the press teems with catch-pennies—it is a pity that names are lent and hired out to bait them.

The book is well gotten out—the type is really large and clear—the paper beautiful—the ink better laid on than is common now-a-days, unless Mr. Dana, or the Messrs. Appleton, or Harpers see to it—and the binding is both good and handsome. Yet it is of necessity a thick clumsy volume—much more so than our good old 12mo. Bible. It is too bulky to be conveniently carried to and from church every Sunday and Holy day, and too costly to be in the pew. There is a little slip in the publisher's puff which surprised us, considering the habitual caution of the "time honored house." We did not expect them to give ground for the charge against Churchmen of elevating the Prayer Book above the Bible. We often hear the Prayer Book called a fit companion for the Bible—but they recommend selections from Scripture as a proper companion for the Book of Common Prayer. CANONICUS.

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[*] The italicizing is our's.

The same publishers, Swords & Stanford, 139 Broadway, have also issued a new pocket edition of the Book of Common Prayer, conformed to the standard, which is also brought out in a beautiful style and most convenient form.

The same publishers have also issued the SIXTH EDITION of Coleridge's Aids to Reflection. This edition contains the preliminary essay of Dr. M'Vickar.—The work is well printed, and has been, as the publishers inform us, carefully collated with the London copy, and corrected.

THE POETICAL WORKS OF FITZ GREENE HALLECK. *Now first Collected. Illustrated with Steel Engravings, from drawings of American Artists.* New York; D. Appleton & Co., 200 Broadway. Philadelphia; Geo. S. Appleton, 148 Chesnut-st. 1847.

From the dress of this volume and the time of its appearance, we infer that it is to take the place of an "Annual," and, if so, a more successful effort to gratify the public taste for these tokens of the joyous season was never made. Few men in our country have obtained a higher reputation in poetry than Halleck, and none, we believe, better deserves the reputation which he enjoys. His fire, his pathos, his tenderness, his keen but good humored satire, his fresh and exuberant benevolence, his truthfulness and inimitable fidelity to life, and the surprising versatility with which he keeps his reader alternating between smiles and tears, his power, in fine,

To make all passions in our frame of clay
Come thronging at his call,

would gain admiration for Halleck wherever he is read; but the subjects of his verse being scenes and persons with which we are all familiar, it would be strange indeed if he were not a favorite with his countrymen. His poems, now collected for the first time, are appropriately illustrated with engravings from drawings by American artists, so that the book—with type and paper meet for the subject—is one of which an American may well be proud. Indeed we should say in colloquial phrase that the publication is a decided "hit," and must take the lead of the Annuals for 1848. We must conclude by rifling the volume of one song which will be new to some of our readers and give pleasure to all:—

PSALM CXXXVII.

"BY THE RIVERS OF BABYLON."

We sat us down and wept
Where Babel's waters slept,
And we thought of home and Zion as a long-gone happy dream;
We hung our harps in air
On the willow boughs, which there,
Flowing as round a sepulchre, were drooping o'er the stream.

The foes, whose chains we were,
Were with us on that shore,
Exulting in our tears that told the bitterness of wo.
"Sing us" they cried aloud,
"Ye, once so high and proud,
The song ye sang in Zion ere we laid her glory low."

And shall the harp of heaven
To Judah's monarch given
Be touched by captive fingers, or grace a fettered hand?
No! sooner be my tongue
Mute, powerless, and unstrung,
Than its words of holy music make glad a stranger land,

May this right hand, whose skill
Can wake the harp at will,
And bid the listner's joys or griefs in light or darkness come,
Forget its godlike power,
If for one brief, dark hour,
My heart forgets Jerusalem, false city of my home.

Daughter of Babylon!
Blessed be that chosen one,
Whom God shall send to smite thee when there is none to save!
He from the maker's breast
Shall pluck the babe at rest,
And lay it in the sleep of death beside its father's grave.

THE PASTOR PREPARING HIS FLOCK FOR CONFIRMATION: *being four Lectures, &c.; and also a Catechism on the order of Confirmation. By the Rev. Alexander Watson, M. A., Curate of St. John's, Cheltenham. Adapted to the use of the Church in America.* Appleton, & Co., 18mo, pp. 52.

We are very glad to see this reprint of one of the best and soundest tracts that has ever been published upon the subject of Confirmation, and the duty of coming early to the Holy Communion. It should be put within the reach of every pastor to circulate generally among his flock, as an invaluable aid in the labors of teaching and preparing them for the Holy rite of the laying on of hands. The truly catholic and ardent young brother who made the necessary alterations in the text for an American edition, and superintended its publication, has done a good work, and it is delightful to think that he could so employ his time amidst pain and sickness; at the very time too he was being talked of, if not charged, as one unfaithful and unsound, by those who should rather have cheered, comforted, encouraged, and instructed him, and thrown a veil over his supposed indiscretions. Messrs. Appleton, & Co., are entitled to much praise for the publication. It is a neat little volume, well and correctly printed on good paper, and the price very low; viz: 12 1-2 cents per single copy, or twelve copies for one dollar.

Among the pamphlets on our table, is an able address of Dr. Wiley, President of the Indiana University, to the Senoir Class of that Institution at its late commencement.

We are obliged by the receipt of the "Catalogue of the Officers and Students of the Theological Seminary of the Presbyterian Church for the current year."

A STATEMENT OF FACTS IN REPLY TO THE ALLEGATIONS *of certain Presbyters of St. Louis against the Rev. E. Carter Hutchinson, and his friends, in regard to the affairs of Kemper College, and other matters; with an Introductory Letter and Appendix.*

The Introductory Letter published some time ago in the Churchman, from Messrs. J. O. Fallon and others, in defence of President Hutchinson and others, from the charge of having lost Kemper College to the Church, forms almost one third of the present pamphlet. Few, we apprehend, will make time for the perusal of such a document except the writer and those who are personally involved in the controversy. For the benefit of others, we shall quote a passage which we find pp. 43 &c. of the pamphlet, which throws more light on the controversy than all the figures contained in it:—

But had it been the purpose of Mr. H. and his friends, as charged, to get possession of the College and convert it to *party* uses, as has been remarked above, a simpler and easier method of accomplishing their design was within their reach. They had but to wait for the day of sale, when it would have been no difficult achievement, with the aid of the large fund secured to him on the property, to transfer the title from the old Board to such Trustees as they might select; and they could as readily have obtained from the Legislature another College charter. But they had no such designs. Their sole object was to save a valuable Institution, with the hope and belief that under better auspices it would yet be a blessing and an honor alike to the Church and to the country.

The following statement, furnished at our request, throws additional light on this transaction. The italics are our own:—

In the fall of 1845, while Kemper College was advertised for sale to satisfy a judgment against it of about $2,000, a proposition was made to the County Court to sell the land and buildings to the County for an almshouse. This information caused a protest to be published in the New Era of this city, under the names of many of the friends of the College, and among them, my own. On the day of the publication of this protest, the Bishop visited my residence about four miles from St. Louis, and I judged from the tenor of his remarks in relation to the subject, that he *regretted my having signed the paper protesting against the sale to the County.* I expressed to him my desire that the sale under the judgment might be postponed for the purpose of ascertaining whether by any arrangement the College could be redeemed, and intimated at the same time my willingness to contribute $2,000 to that object. The result was, that I authorized the Bishop to say to the plaintiff's attorney that in case of the postponement of the sale under his execution to the April term of the Court, the judgment should be then satisfied. A day or two afterward I informed some of the friends of Mr. Hutchinson that I was willing to contribute the above-named sum to save the College *provided Mr. H. could be placed at its head*, on which I considered its stability and usefulness, under the circumstances, mainly depended. They were of opinion that my object could be accomplished by some change in the Board of Trustees, the Bishop to continue its chairman. To this I acceded. The proposition was made to the Board and rejected. It is due to Mr. Hutchinson and his friends, to state that my course in this matter was not influenced by any consultation with them; that I never conversed with any of them on the subject until I had formed the determination expressed above. If the contrary has been asserted, as I understand it has, it is not true. In my first interview with Mr. H. on the subject, he evidently evinced an *unwillingness to undertake again the administration of the College.* J. O'FALLON.

The history of the loss of Kemper College, then, resolves itself into this; that a minority of about *one-third* of the Board of Trustees preferred the destruction of the Institution to its *salvation* at the expense of their *seats* in the Board. They deliberately determined to drive the ship upon the breakers sooner than give up the helm. This conclusion is inevitable—there is no escape from it.

Churchmen in the East will naturally inquire why it was, after it had been ascertained that the Board would not allow the College to be saved on the terms proposed, that it was permitted to be sold and desecrated to profane uses, when it was in the power of some of its friends to prevent it. The reasons are briefly and simply these:—Just on the eve of the sale of the College property, negotiations with the Board of Trustees having wholly failed, Col. O'Fallon proposed to *donate about forty acres of land adjoining the city limits, and $1,000, as the foundation of a new College*, to be based on liberal Protestant principles. Though not strictly speaking a Church Institution, it was to be under the control of Episcopalians, while at the same time other Protestant denominations were to be allowed a representation in its councils. In view of this generous proposition, it was, after mature deliberation on the subject, deemed best for the cause of Protestant education in the West, and for the peace and welfare of the Church in Missouri, to abandon Kemper College to the fate to which some of its professed friends seemed determined to consign it; and to endeavor to repair the injury thus inflicted on those friends of the Church in the East whose generosity had reared it, by building in its stead an Institution on a new, and, as was thought, a better foundation. For it was not to be expected that Kemper College, even under the best auspices, would soon recover from the effects of the dissensions and prejudices which the few years of its existence had sufficed to produce; and the proposition now made, besides affording an entirely new and different foundation, was thought to be intrinsically and in a pecuniary point of view, of much greater value than the old establishment, encumbered as it was with a heavy debt. Besides, the position of Mr. H. and his friends was one of extreme delicacy in regard to the College property. *He* had been accused of having wilfully embarrassed the property for purposes of private speculation; and his friends were charged with the design to acquire the control of the College for mere party ends. And had the property been purchased by them, the fact would have been claimed by their enemies as a verification of their uncharitable suspicion. Under these circumstances, it was determined to make no further effort to preserve Kemper College; but that whatever of means and energy could be commanded for the purpose should be devoted to the new enterprise. We are thus endeavoring to make to the friends of education and of the Church in the East some amend for the loss of their noble and disinterested charity.

Now we do not wish to detract one jot from the credit due to Mr. Hutchinson, Col. O'Fallon, and others, for their liberality in behalf of education and religion, and of the Church, also according to what they conceive to be the best way of promoting its interest. But we confess ourselves at a loss to reconcile the denial of an attempt to convert the College to *party* uses with the statements which they themselves make in the above extract. What is a party design if it be not one to take the College from the *exclusive* control of the Church and admit the sects to a voice in its government? To give such a shape and destination to the College is to rob the Church of it, and they who advocate such a measure are endeavoring to use it for party purposes. Bishop Hawks and a minority of the Trustees opposed such a perversion of the College, or rather such a destruction of it, as far as the Church is concerned; but the College was destroyed notwithstanding, by the action of a majority of the Trustees, and a new College, not under the control of Episcopalians, grew out of its ruins. Are not these the facts set forth in the above extract? And is not the main difference this, that what one party accounts the ruin of the College, the other calls it salvation? We profess not to be familiar with the details of the controversy, but suppose the merits of it to be brought out in the above by the Bishop's opponents, and we must say very much to his honor.

The Journal of the proceedings of the Bishop, Clergy, and Laity of the Protestant Episcopal Church in the Territory of Wisconsin, is one of peculiar interest and value as containing the record of the organization of the Church in that Territory into a Diocese. Appended to the Journal, besides the Reports of Parishes, are the Constitutions and Canons of the new Dioceses. The address of the Bishop on the occasion, replete with piety and good sense, has been already published in our columns.

We beg leave to call attention to the advertisement of the "National Loan Fund Life Insurance of London, a Savings Bank for the benefit of the Orphan and the Widow, in another column. The subject is one worthy the attention of the clergy.

The Rev. S. Davis, who has been long and extensively known as a popular lecturer on American Antiquities, has established a School in Buffalo. His advertisement will be found in another column.

The reference, last week, in our notice of Dr. Turner's new work of "BIOGRAPHICAL NOTICES *of some of the most Distinguished Jewish Rabbies, and Translations of portions of their Commentaries, and other works, with Illustrative Introductions and Notes*," to certain Judaizing theories, reminded us of a passage in a sermon of Archbishop Laud, which is remarkable as glancing at the first revival of these theories in England in modern times. The editor of the late Oxford edition of Laud's Sermons informs us that the work to which the Archbishop refers was entitled, "The calling of the Jews; a present to Judah and the children of Israel," &c., was published at London, 1621, by William Gouge, B. D., the Puritan minister of Black Friars, though written by Sergeant Sir H. Finch. "The work is remarkable," adds the editor, "as a very early specimen and a characteristic source, of certain theories respecting the future destinies of the Jews, which betray a Chiliastic origin; and a marked distinction between the Gentile Christian Church, and the Hebrew Christian Church, is openly, and perhaps for the first time, broached in it." The passage in Laud, from the sermon on the text, "Pray for the peace of Jerusalem," &c., is annexed:

I had now done with rogate pacem, "pray for peace," but that "Jerusalem" is come again in my way. Yet it is a strange Jerusalem. Not the old one, which is literal in my text; for which David would have prayers; nor that which succeeded it, Jerusalem of Jew and Gentile converted, for which we must pray; nor is a Jerusalem of gold and precious stones, (as is described Apoc. xxi.) which shall be built for the saints upon earth in greater glory than ever it was. And this Jerusalem on earth, is that which is called the Heavenly Jerusalem, (Heb. xii. 22,) and the new Jerusalem,' (Apoc. xxi. 2—10.)

So it is not now sufficient that the Jews shall be, in God's good time, converted to the faith of Christ, as the Apostle delivers; "but these converted Jews must meet out of all nations, the ten tribes as well as the rest, and become a distinct and a most flourishing nation again in Jerusalem. And all the kings of the Gentiles shall do homage to their king." Good God, what a fine people have we here? Men in their wits? I will not trouble you with any long discourse, where he in this error meets with, or parts from, the Chiliasts, nor is it worth any settled confutation; only I must desire you, *rogare pacem*, to pray for any peace of this Jerusalem. It was an old error of the Jews, who denied Christ come, that when their Messiah did come, they should have a most glorious temporal kingdom, and who but they? I cannot say the author of this vanity denies Christ come; God forbid; but this I must say, that many places of the Old Testament, which concern the "resurrection from the dead," and which are upon Christ in His first or second coming, are expressly applied to this return of the Jews, which, saith he, "is to them as a resurrection from the dead." And this exquisite arithmetician, beside the first coming of Christ in the flesh, and His second to judgment, which are all the personal comings of Christ that ever the Scripture revealed, or the Church knew, hath found out a third between "one" and "two," namely, "He is coming to this conversion of the Jews."

But see a little, I will not be long a passing. Shall Jerusalem be built again after this eversion of the Romans? The prophet Isaiah saith no. "But this," saith our author, "is not meant of Jerusalem, but of her enemies." Yes it is meant of Jerusalem, as well as the other cities, as appears, and is confirmed by St. Hierome, and some modern divines. And suppose the place were doubtful, whether meant of Jerusalem or not, yet that other is unavoidable;—"I will break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again." "Well; but the new built Jerusalem must be the heavenly, and that is new." Yea, but it is again the received judgment of the Church, that these places should be understood of any Church upon earth only, whether Jew, or Gentile; or both. And apparent it is, that there are some circumstances in Apoc xxi. which cannot possibly be applied to any Church on earth only; which made St. Ambrose profess that this exposition is against Scripture. And suppose they may be meant of a "militant Church" only; yet what should lead to see the conversion of the Jews there, I see not.

For the "ten tribes coming into the rest," the good man should do well to tell us first, where these ten tribes have been, ever since before the Babylonish captivity, or point out the story that says they remained a distinct people. No; they degenerated, and so mixed with other nations that captived them, that not only their tribes were confounded, but their names utterly lost, for almost two thousand years since; "and yet now, forsooth, we shall see them brought again." It is strange we should not know our brethren all this while; for, within these seventy-four years they shall have quite rooted out both the Pope and the Turk, our two great enemies; and shall begin to make both of them stagger within less than these thirty years. I cannot tell here, whether it be Balaam that prophesieth, or the beast he rode on.

As for the Kings of the Gentiles, that they shall serve this King of Jerusalem, you need not believe it, till you see it. If Christ be King, then, I make no question but the Kings of the Gentiles will easily submit to Him; but if it be any other, they have reason to keep their own. And it seems it is not well resolved of, who shall be King; for p. 56, and 102, the author tells us, "Christ shall be King then;" and p. 163, he unthrones Christ again, and assures us, "One shall be King, whom the Jews shall set up for themselves."

I will follow this vanity no further; only do you think the Papists will triumph, that such monstrous opinions are hatched among us? Sure they will; but they have little reason here: for two of their learned jesuits are of opinion,—they are Salmer [on] and Loir[uns]—that the Apostles did not sin, when, led with the error of the Jews, they thought Christ's kingdom should be temporal, which is the ground of all this vanity. And Tullius Crispoldus, one of their order, left notes behind him, which are yet in manuscript in the library at Milon, which agree in all things almost with this present folly. So, whatsoever is amiss in this Jewish dream, the primogenitus, the first born of it, after the Jew, is theirs. Only herein their care outwent ours;—they keep the frenzy locked up, and we publish it in print.

There are men who seem to be watching for opportunities to lay the axe at the root of religion and literature, and it is a in some motive of this sort, we should think, that the proposed law, mentioned below, must have originated. The attention of the Assembly, having been called to the law is enough, we suppose, to defeat its passage in this instance. The fact, however, that such a bill could pass the Senate, without opposition, shows the necessity of vigilance on the part of those, who are really interested in the prosperity of religious and literary institutions. We quote from the Albany Evening Journal:

RELIGIOUS AND LITERARY SOCIETIES.—Have our citizens any idea of what the honorable Senate has lately been doing, to put an effectual veto on the prosperity of all religious and literary societies? They have quietly passed a bill of which this is one provision:

"§ 5. Any such corporation shall not hold, or be capable of taking or holding any real estate, for any other purpose than for the direct and absolute occupancy thereof, by such corporation, in the transaction of its ordinary business, and the real estate of any such corporation shall not exceed in value the sum of forty thousand dollars, nor shall its personal estate exceed twenty-five thousand dollars."

By this act no church can have any income except from its pews and subscriptions. No college can hold property enough to give it a support. If Trinity Church, New York, should grant Geneva College, as is in contemplation, a portion of landed property to endow it, the College could not receive it. No Smithsonian Institution can ever be founded in this State, with its splendid buildings, and funds to buy libraries and support professors. No Astor library can be created. All the literary and religious are to be starved down. But this is not the worst. Look at another provision of this bill.

"§ 8. No corporation formed for religious or missionary objects under this act, shall be capable of taking, holding or receiving any property, real or personal, by virtue of, or under any devise or bequest contained in any last will or testament of any person whatever, and every devise or bequest to any such corporation shall be absolutely void."

Here we have the old statute of *mortmain*. After England has tried this for centuries and now repealed it, we take it up. It was avowed by an honorable Senator, in conversation a few days ago, that this was aimed at the Roman Catholics, to prevent them from accumulating property. Is that Church, in this land of freedom, to be legislated into poverty? We trust that its members will mark such men. The act, however, is equally hostile to every other church.

The passage of this act, after going through the Senate, has been for the present arrested in the Assembly by non-concurrence. It is time that the community woke up and looked at this matter. Every one who feels an interest in the progress of literary or religious institutions should watch these trusty servants of the public who would now cripple us by an act worthy of the dark ages. A PROTESTANT.

Artist Life. *By H. T. Tuckerman;* 237 pp. 12mo, Appleton, & Co.

This is one of the most elegant books that has been issued from the American press this many-a-day, and commends itself by the best qualities of its author, purity of taste, sweetness of sentiments, justness of reflection, and grace and fulness of style. Mr. Tuckerman, from his foreign residence and distinctive feeling for the beautiful in arts, is well qualified to write of artists and their works with an appreciating quality and enlightened views.

Artist life consists of twenty-three characteristic sketches of American painters, from West to, and exclusive of, Brown. In these separate portraits there is much good essay matter agreeably delivered. The criticism is sound and liberal, without a particle of carping and littleness. The author's tendency is rather to do too full, than too scanty, justice, a generous defect, and by no means a common one among critics. The work ts destined to become a standard among the few æsthetical designs our literature possesses.

A Narrative *of an exploratory visit to the circular cities of China, and to the Islands of Hong Kong and Chusan. By the Rev. George Smith, M. A., of Magdalen College, Oxford, and missionary in China. With numerous engravings.* New York: Harper & Brothers, Publishers, 82 Cliff street, 1847.

Though a missionary, Mr. Smith's narrative is by no means confined to missionary proceedings. "The primary object of his tour," he says, "among the newly opened cities of China, was to explore the ground and prepare the way for other missionaries of the Church of England, by collecting statistical facts, by recording general observations, and by formally arranged data for rightly estimating the moral, social, political condition of that peculiar nation." The expectations excited by this announcement, will be fulfilled by a perusal of the volume.

Harper's Illustrated Catalogue *of valuable standard works in the several departments of General Literature.*

An octavo pamphlet of 160 pages, containing only the titles of the works published by this house, with specimens of their embellishments, is a most extraordinary monument of private enterprise. The catalogue is classified under the heads of Agriculture, Theology, Biography and History, Voyages and Travels, College and School Books, Essays, Belles Lettres, &c., Art, Science, and Natural History, Dictionaries, and Encyclopedias, Medical and Surgical Science, Poetry and the Drama, Juvenile works, Miscellaneous, Harper's Popular Libraries, and Fiction. *[Λαμπαδια εχοντες διαδωσουσιν αλληλος* is the singularly appropriate motto.

Church of the Advent.—The first service of the Parish of the Advent, Boston, in their new place of worship, was held on Sunday, the 28th ult. The chapel was previously occupied by a congregational society, and has been fitted up in a manner suitable for the worship of our church. *The pew doors have all been taken off, and every seat is free.* The chancel is spacious, with only the altar within the rail, and a lectern and seats for the clergy without the rail. Above and behind the altar are four tablets, for the creed, Lord's Prayer and sacraments, and a simple cross, over which are the words, "Lo, I come," particularly significant of that event to the commemoration of which as past, and to the preparation for which as to come, the church is especially consecrated.

The Rev. Drs. Croswell & Eaton, and Rev. Mr. Pollard officiated, the communion service was performed, and Dr. Croswell preached a highly interesting sermon. The congregation was very large, and the prospects of the parish are quite encouraging. It is a singular coincidence that this parish, which took its name without reference to the time of its organization, should have had its first public service, its first service and sermon by its first and only rector, and its first service in its new place of worship, each on Advent Sunday.

The Journal of the Special Convention of the Diocese of Maine has been received, but contains nothing not already known to our readers.

FOREIGN ITEMS.

In the Irish Ecclesiastical Gazette we find the following:

Little Brookham, Oct. 14, 1847.

My Lord,—In discharge of my duty as Chaplain in Ordinary to Her Majesty, I desire to bring under the notice of your Lordship, a member of the Privy Council, and chief adviser of Her Majesty's counsels, a sermon which I have lately seen, purporting to have been preached in the church of St. Andrew in Rome, by an individual styled Padre Ventura, in honor of the late Daniel O'Connell, Esq., in the presence of all the dignities of the Roman Church who could be assembled, and of the Foreign Ambassadors at Rome, which sermon is stated to have been submitted to the approval of the Prince Prelate of Rome prior to its being preached, and to be published with more than ordinary sanction from His Holiness.

In that sermon, the English Reformation, and the English Church, in which Her Majesty is a communicant, and over the administration of whose laws Her Majesty presides, are denounced in terms of the most rabid and offensive abuse; and in it Her Majesty's uncle, my late master, King George the Fourth, is held up by name to reproaeh, words of vulgar blasphemy being put into his mouth.

I submit to your Lordship, that so gross, wanton, and deliberate insult offered to Her Majesty, her predecessors on the throne of these realms, and to her religion, the established religion of the country, in the face of all Europe, with the consent and approval of the Prince Prelate of Rome, and now published to the world with the express authority of His Government, calls for some notice on the part of Her Majesty's advisers. I submit to your Lordship that the honor of Her Majesty's crown, and the dignity of her empire (to say nothing of the cause of truth,) alike forbid that any friendly communications, direct or indirect, he had between Her Majesty's Government and that of His Holiness the Prince Prelate of Rome, until ample apology, as open as the outrage, shall have been made to Her Majesty and her empire, by the preacher of the said sermon, at the express command of the Prince Prelate of Rome.

I have the honor to be, my Lord,
Your Lordship's obedient, faithful Servant,
Arthur Perceval.

To Right Hon. Lord John Russell.

DIOCESE OF PETERBOROUGH.

Address to the Inhabitants of the Parish of Whitwick, on the recent Intrusion of four Residents, said to be Priests of the Church of Rome, to perform Priestly and Ministerial Offices in that Parish.

Brethren,—A solemn duty is imposed on me, as your lawful and duly appointed Minister, by the occurrence above stated. Intrusion I have called it, and so it is. This is what I now seek to point out to you. If you were not warned by me on this matter, I might be blamed, and you guiltless. But when I have told you what I believe Scripture and Christ's Church teach on this subject; if you then refuse, and go against my advice, yours' will be the guilt and not mine.

Not to dwell upon the Old Testament;—in the New Testament we read, that Christ appointed twelve Teachers under the name of Apostles, and afterwards seventy others, as Ministers; and after His death, the Apostles were guided by the Holy Spirit to appoint seven Deacons. The Orders of Bishops, Priests, and Deacons, have ever since continued in Christ's Church:* and the Head of the two inferior Orders of Priests and Deacons, is the remaining, that is, the highest Order—Bishops. Now, tracing this Order of Bishops onwards in the Scripture history, we find St. James filling this office at Jerusalem (Acts xv. 13—21); and at a later period, in St. Paul's Epistles to Timothy and Titus we observe the Apostle giving direction to these two persons severally, to perform the offices belonging to Bishops in the several places and countries, to which they were respectively allotted: Timothy at Ephesus, Titus in Crete. But, on the other hand, we meet with no appearance of the powers of either of them extending beyond their respective districts. Lastly, in the second and third Chapters of St. John's Revelation, we read of the several angels (or messengers) of the seven Churches of Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicæa, all spoken of as individuals presiding over certain districts of Churches; in other phraise, what has since been called Dioceses, governed by Bishops. But here again, as in the case of Timothy and Titus, the office is made to spread over a certain limited district, not beyond it. It is also a received maxim in the Church, which none will be found bold enough to dispute; that over one Diocese (as it is called) that is, over one particular district, there is only one Bishop; and, in after times, when, on the spread of Christianity, parishes began to be set up; over one parish was set one, and only one, Pastor: to which modern times have added, from the growth of population, farther local sub-divisions allotted by Law to what are called District Churches. But still, in all these arrangements, the same universal principle prevails; that of one Bishop, and one only, over one Diocese; and one Incumbant or Pastor, and one only, over one parish or district.

Now, as a pretended extension of this Scriptural scheme, the Bishop of Rome, a Diocese far from us, in extent not, at the most, three times as large as Yorkshire, but with a population little more than double that of Yorkshire, claims to be Universal Bishop over all other Bishops and Pastors and their flocks, in the whole world; and it is under this plea, that the four persons already alluded to, said to be Roman Priests, claim to interfere with this parish; being anxious, in common with the brethren of their own communion, to propagate this claim amongst us, though 300 years ago we cast it off, and publicly proved its utter hollowness. For whence can they derive such authority? Where has the voice of God spoken of an Universal Bishop? Not in Scripture; for the Apostles were expressly told not to assume any superiority over each other: and there is not a single Text there, that can honestly be brought in support of it. Not in early Christian Antiquity, for not a trace of such a Bishop is to be met with there. And it was not till nearly 700 years after Christ's death, that one was found bold enough to set himself up in this character, which the Church of Christ, as if prophetically, had rejected, and His Apostles knew nothing of. For some hundreds of years our nation, with others, was beguiled more or less into the belief of it; but 300 years ago, under the light of Scripture and guidance of the Church, our nation (except about twenty-four of the Clergy, who dissented,) at once deliberately and openly rejected it. Do not you, therefore, brethren, be seduced to put on again this yoke; "a yoke, which your fathers were not able to bear," a yoke that brought error, heresy, bloodshed, spiritual darkness, and destruction into the land. Avoid, if you love God's Truth and your own souls, the teaching, whether public or private, of those who would again seek to rivet this chain upon you. "Stand fast in the liberty wherewith Christ had made you free." At the very least, take no step in this direction without first consulting those who, by the laws of this Church and realm, are placed over you in the Lord. The ordained Priests of the Church of Rome have no more authority to teach you in religious matters, than mere laymen; indeed not so much, because they are amongst us nothing less than heretics. Others there are indeed of Protestant profession, claiming to be religious Teachers; and who yet also usurp the Priest's office. But with them I have nothing in this Address to do. What I aim at now, is to warn you against the teaching of men not only preaching here without authority, but who are also servile vassals of the Bishop of Rome, and owning unlawfully a foreign Spiritual Head.

I feel called upon to subjoin a Protest, which I have considered it my duty to deliver to the four persons already described.

Yours in Christ,
Fras. Merewether.
Vicar of Whitwick.

Whitwick, Sept. 28th 1847.

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* See Preface to "The Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons. according to the Order of the Church of England."

Protest addressed to four persons, said to be Priests under the Orders of the Church of Rome, now attempting to exercise Priestly functions within the limits of the parish of Whitwick.

I, the undersigned, Vicar of the parish of Whitwick, whose parishioners you have lately become, feel it my imperative duty to leave with you the following protest.

Your former and present movements convince every one, that you are come hither on some proselytizing mission, in the character of Priests of the Church of Christ, into this my parish. I thus, then, openly and at once reject all such pretensions. They are unScriptural—anti-Scriptural—un-Catholic—mischevious—and false.

You are going about my parish with the view of teaching the people Episcopally and legally committed to my care, that which I from my heart believe to be contrary to "the truth, as it is in Jesus."

By your efforts to mar and disparage the ministrations of my resident representatives in the parish, appointed by their rightful Diocesan, the only Bishop endued with power from on high in such cases, and acknowledged by the laws of this country, as well as those of the Church Universal;—you are invading and attempting to invalidate the prerogatives of that office and spiritual charge, with which I have been duly and lawfully invested.

Without going into other grounds, I build my denial of your claim to spiritual functions at all in our parishes on the simple indisputable fact that you hold your Orders (if they are such) by subscription to the distinctive tenents of the Church of Rome, and under "the Bishop of Rome;" whom, from the teaching of Holy Scripture, and concurrent testimony of the early Fathers and Councils, no less than from the judgment of the Catholic Church of this kingdom, I unhesitatingly affirm to have "no jurisdiction in this realm of England." Consequently, any ministrations here founded on this pretended authority I pronounce to be a contentious raising of altar against altar, alike contrary to the laws of God and man.

It now only remains for me, in the name of Christ and His Church, to proclaim you to be interlopers in this parish, and, on Scriptural principles, fomenters of schism. I warn you, in the name of God and His Church, against continuing in the course which you have been adopting; that you are here in another man's vineyard—uncalled for—unauthorized. You are here as sowers of strife—the instigators of parochial hatred and estrangement—the destroyers of Christian charity, without lawful commission, without right. Under these feelings and convictions, I am compelled to denounce you as schismatical intruders into my fold; as persons who "cause divisions and offences, contrary to the doctrine" of Christ, and who, in the Apostle's words, should be "marked" and "avoided," like enemies and aliens, "whose own the sheep are not:" and if you persist in this course, I and those acting with and for me shall take every seasonable opportunity of warning our flock against listening to or receiving the visits of men who, after solemn warning, still presume to break the laws of God in violating the unity and peace of the Church.

Once more I warn you in the name of the Holy Trinity, I implore you by the Gospel of Peace and Truth, to desist at once from your un-Catholic and ungodly proceedings.

The above Protest does not preclude me from such other steps as may seem fit.

Francis Merewether, Vicar of Whitwick,
Priest of the English Church having the
Cure of Souls in the parish of Whitwick,
in the Diocese of Peterborough.
Whitwick, Sept. 28th, 1847.

Dublin, Oct. 21.—The country is in a frightful state of disorder. Crime progresses with undiminished rapidity. Murder succeeds murder, and the horrors attending the death of Mr. Roe have been replaced by the fresher horrors accompany the assassination of Mr. Lucas. It is painful to contemplate the social aspect of the country before we have reached the gloom of winter, when disorder plays its most bloody and daring feats. This was wont to be the season of repose—turbulence now reigns over a large portion of two provinces. A marked characteristic of the marauding bands which march about in the open day is their determined spirit of resistance. They attack poor houses and enter demesnes to carry off flocks in the very presence of the military and police. Sometimes they engage with them as in the case of the desperate riot at Rathkeale. Another feature peculiar to these displays is, that the mass consists, not of paupers and famine-stricken wretches, but of strong hale young fellows, who, having no employment, cultivate wickedness. The object is to defer from rents and rates. To suppress the furious spirit which works more strongly from day to day, and is soon likely to overspread these provinces, will require all the powers of the executive.—*Daily News.*

Diocese of Gloucester and Bristol.—It having been reported that, in a consequence of a decision of the Ecclesiastical Court, a young man named Laurence would do penance in Cheltenham parish Church, at ten o'clock on Saturday morning, for having defamed the character of a Mrs. Lucas, the venerable edifice was filled by several hundred persons at the hour specified. Half an hour elapsed before the penitent appeared, and then he immediately disappeared into the vestry-room. There, it is stated, a Proctor read some words from a paper—an acknowledgment, we suppose, of the offence—which the penitent declared to be true, Mrs. Lucas at the same time facing him. This was the commencement and conclusion of the ceremony, much to the disappointment of the persons present, who fully expected to see the man enveloped in a white sheet, taper in hand, standing up in the Church to do penance.

DOMESTIC INTELLIGENCE.

Maryland.—On Thursday, November 11, the Bishop of Maryland consecrated to the service of Almighty God, St. John's Church, Huntingdon. It is not quite seven months since the corner-stone of this beautiful little church was laid. It is now, with the exception of a portion of the stained glass for the windows, completed, and paid for, except a small sum which has been assumed by a few individuals. The appointed day proving an unusually fine one, the church was filled by a number of ladies and gentlemen from this city and neighborhood, in addition to the ordinary congregation. The Bishop, with near twenty clergymen in surplices, formed a procession from the building in which the congregation have lately worshipped, on the other side of the York Road. On entering the church they commenced the prescribed service, by the repetition of the twenty-fourth Psalm. The petition for consecration was read by the Rev. R. C. Hall, deacon, rector of the church, and the sentence of consecration by the Rev. D. H. Buel, rector of the parishes of the Ascension and the Holy Trinity, Carroll county. The Morning Service, as far as the end of the proper Psalms, was said by the Rev. L. Van Bokkelen, Rector of St. Timothy's School, Baltimore county. The first lesson was read by the Rev. C. K. Nelson, Rector of St. Ann's, Annapolis, and the second by the Rev. W. F. Brand, Rector of All Hollows' Parish, Anne Arundle county. The *Venite, Te Deum, Jubilate,* and the *Gloria Patri* after the *Venite, Jubilate* and each of the three proper Psalms, were chanted in a delightful manner, by the united choirs of St. John's and St. Timothy's Churches. The remainder of the Morning Service, including the Nicene Creed, was said by the Rev. Meyer Lewin, Rector of St. Michael's parish, Talbot county. The Bishop celebrated the Holy Communion, the Rev. Mr. Clarke, of Ellicott's Mills, reading the Epistle, and the Rector, Mr. Hall, delivering the cup to the laity, of whom there were a very considerable number who presented themselves at the chancel rail. The *Trisagion* and *Gloria in Excelsis* were chanted by the choirs

The Bishop preached from the 8th and 9th verses of 132d Psalm, pointing out in a clear and forcible manner the two distinct views of consecration embodied in the Office set forth by the Church. That which regards the sacred edifice as made holy, by being made the "rest" or place of habitation of the Lord, and therefore consecrated "to the honor of His great name," and set apart not merely from worldly, but from "ordinary and common uses." The other by which it becomes holy relatively to man, as the place in which he is to offer worship to the Lord, the house which he is, in the language of the Thanksgiving, which makes part of the Office, "to appropriate and devote" "to the honor and service" of his Creator, Redeemer, and Sanctifier.

The services having been concluded, the Bishop took occasion, while the communicants were, according to the Rubric, consuming the remaining elements, to say a few words in the way of stimulating to exertion those who were present. He observed that no field could be more unpromising than the one immediately around had been five years ago, when a very small number of persons, with very slender grounds for expecting stated ministerial aid, had commenced the present enterprize. Yet by the exercise of faith and patience, they had "by the good hand of God upon" them been enabled to gather a flock and erect the very seemly building in which we were assembled.

The church is in that style of rustic Gothic, in which village churches are frequently erected in England. The material, the common free stone of the neighborhood, the masonry of the kind called rubble work. The seats, which are all free, are stained, as well as the timbers of the open roof and the frames of the windows, of the color of oak. The glass of the windows, is of a neutral color, and in the chancel, we understand, is to be what is properly called stained glass, but it is not yet present. The chancel is a real chancel, a projection from the east end of the nave, containing a very handsome oaken altar, and separated from the nave by an arch above and an oaken rail below. It is about twenty feet square, the nave is between fifty and sixty feet long, by twenty-four broad. The arch which separates it from the chancel supports a neat bell-gable, which as yet has no bell, and a stone cross decorates either end of the building.

We cannot conclude without expressing our sympathy with the gratification that must be felt by the rector, vestry and congregation in the completion of their important enterprize, and repeating the prayer "that all who shall enjoy the benefit of the pious work may show forth their thankfulness by making a right use of it, to the glory of the Blessed Name, of the adorable Trinity, through Jesus Christ our Lord."—*Church Times.*

St. Timothy's Hall, Catonsville, Maryland. We are glad to learn that this valuable School, under the Rectorship of the Rev. L. Van Bokkelen, A. M., is in a flourishing condition. Parents may send their children to it with entire confidence, we believe, that they will be well instructed in secular learning, and in religious truth as it is held and taught by the Church. It is really a Church School; not in name alone, but in its principles and practices.—*Banner of the Cross.*

The Christian Witness states that arrangements have been made by which one of the churches in Boston will be open for Divine Service every Sunday evening during the Winter. This arrangement embraces Christ Church, Grace Church, St. Paul's, and the Church of the Messiah.

It is understood that the Rector of the Church in which the services are held, will officiate, as a general rule.

Church of the Advent.—We understand that the Church of the Advent, Rev. Dr. Croswell, Rector, which has hitherto been worshipping in an upper room at the corner of Lowell and Causeway streets, will hold its services on and after next Sunday, November 28, in the house in Green street, formerly occupied by Dr. Jenk's congregation, which has been purchased and fitted up into a Free Church.—*Boston Transcript.*

The Editors of the proposed "Church Review and Ecclesiastical Register," have announced to the public, that sufficient encouragement has been received to warrant the undertaking. The first number will be issued on the first of April next. All communications to be directed to the "Editors"—New Haven.

Clerical Changes.

The Rev. Henry W. Lee has resigned the Rectorship of Christ Church, Springfield, which he has held for nine years, and accepted that of St. Luke's Church, Rochester, N. Y.; he will enter upon his duties in that place about Christmas.

The Rev. A. D. McCoy has been transferred from the Diocese of Massachusetts, by letters dimissory, to the Diocese of Louisiana.

The Rev. David Greene Haskins has been received into the Diocese of Massachusetts, from that of Maine.

The Rev. B. G. Noble has been appointed assistant minister in the Church of "The Holy Trinity," Brooklyn.

Notices.

☞ The Church of the Ascension—St. Thomas's, St. Bartholomew's, and St. Mark's, will be open alternately for Divine Service and a Sermon on every Sunday evening until farther notice.

The order will be as follows—

First Sunday in every month, Church of the Ascension.
Second Sunday in every month, St. Thomas's Church.
Third Sunday in every month, St. Bartholomew's Church.
Fourth Sunday in every month, St. Mark's Church.

Divine Service will commence at half-past 7 o'clock.

The seats on these occasions are considered free.

New York, December 4, 1847.

ST. SIMON'S FREE GERMAN CHURCH.

Houston street, between Pitt and Ridge streets.

Rev. Thomas Cook, Rector.

Divine Service is regularly held in the above Church every Sunday morning at half-past 10, and 7 in the evening.

Friends of the Church acquainted with the German language are affectionately and earnestly invited to attend.

The Sunday school, which is composed exclusively of German children, commences at 9, A. M., and half-past 1, P. M. The instruction is imparted in the English language.

Teachers very much needed.

New York, December 4, 1847.

☞ The Services for the "Church of the Redeemer" are at half-past 10 in the morning, and at a quarter past 7 in the evening.

The Sunday School of the Parish has its session at half-past 2 o'clock in the afternoon, under the clergyman's own supervision.

N. B. A sermon will be preached, and a collection made on Sunday evening next, December 5th, second Sunday in Advent, in aid of the treasury of the church. Episcopalians generally are respectfully invited to attend.

Service to commence at a quarter-past 7 o'clock.

Place of worship, No. 183 Canal street, near to Hudson street.

New York, December 4, 1847.

☞ Church of the Holy Trinity, Brooklyn Heights, will be open for (a third) service every Sunday evening, until further notice.

Service commencing at 7 o'clock.

December 4—5t§

CHURCH OF ST. GEORGE THE MARTYR,

No. 175 Wooster street, between Houston and Bleecker.

Divine Service every Lord's Day, at 10 1-2, A. M., and 7 1-2, P. M.

Sunday School at 2 1-2, P. M.

Seats Free.

☞ Citizens generally, and British Emigrants in particular, are most earnestly invited to attend.

On Sunday evening next the sermon will be preached by the Rev. Charles Tomes, late Rector of St. Paul's Church, Sing Sing.

New York, December 4, 1847.

THE POOR.

The subscriber would respectfully solicit at this inclement season contributions of either money or clothing, for distribution among the Poor of St. Simon's *German Free* Church. Donations will be thankfully received, and may be left with Messrs. Stanford & Swords, 139 Broadway, or with Thomas Cook,
December 4, 1847. 276 Houston street.

Acknowledgments.

Domestic Missons.—Since his acknowledgment of the 16th inst., the Treasurer has received the following contributions:

From Trinity ch, New Haven, Ct, 50; Richmond, Ia, 5 40; coll, Trinity ch, New York, 87 48; Trinity ch, Portsmouth, Va, 41 58; a friend to Domestic Missions, for the West, a member of Trinity ch, Pittsburgh, Pa, per Rev Dr Upfold, 200; St Saviour's, Maspeth, L I, 8 50; from Maryland, through office of the Banner of the Cross, 5; St John's, West Hoboken, N J, 1 85; Ch of the Annunciation, New York, 55 90; St Clement's ch, 25 76; St James's, Greenfield, Mass, 30; Ch of the Holy Trinity, West Troy, 8; St James's, Fairhaven, Ct, 5 06; Christ ch, Reading, Pa, 27; L, for Domestic Missions, 10; St Paul's, Baltimore, Md, Thanksgiving Day, 222; a friend to Missions, Brooklyn, monthly offerings, half, 1; Christ ch, Saco, Me, 12 50. Total, $801 63.

THOMAS N. STANFORD, Treasurer,
New York, November 30, 1847. 139 Broadway.

Foreign Missions.—Since his report of Nov. 16th, the Treasurer acknowledges the receipt of the following amounts:—

From Christ ch, Hartford, Ct, 69 88; do, do, for China, 1 25—71 13; Trinity ch, Saco, Me, 12 50; do, do, for Constantinople, 5; Ch of the Epiphany, Phil, Pa, 250; through E L Kerrison, treas, St Peter's ch, Charleston, S C, from Mrs H and R, for education of Stewart Hanckle, China, 25; do, for education under Bishop Boone, 5; do, from the colored children of the Sunday school, for Africa, 5; do, Ladies' Working Society, for Africa, 51 62; a member of St Peter's ch, for do, 5—91 62; from a visitor at the Ch of the Holy Communion, through Rev Dr Muhlenberg, for Constantinople, 50; a friend to the Missionary, Brooklyn, half, monthly, 1. Total, $481 25.

J. SMYTH ROGERS, Treasurer,
281 Broadway.

New-York, November 30, 1847

Protestant Episcopal Church Missionary Society for Seamen, New York.—The Treasurer of this Society has the pleasure to acknowledge the receipt of the following sums, since the date of his last report, 3d August, 1847: Mrs Jacobs, Horace H Moore, Mrs H S Craig, S Augustus Bleecker, Mrs Horatio Averill, Henry Drisler, Anthony S. Bleecker, J W Alsop, Mrs L M Hoffman, J S Rogers, M D, G A Remsen, Miss Catherine Rogers, Henry Rogers, H De B Routh, C R A Routh, F R Routh, S L Routh, J D Abrams, J H Perkins, M T Nicholson, N K Anthony, C Dubois, Jr, S M Donell, Geo P Titus, Floyd Smith, Jr, Robt Reed, Wm Burger, A B Sands, A Sherman, David Perkins, J R Morewood, S Livingston, J W Fowler, E P Clay, Jas S Aspinwell, W S Popham, W H Popham, S D Babcock, Rev Richard Cox, Henry J Seamen, O J Cammann, P R Roach, J S Carpenter, S T Cary, Ed Burke, Miss Elizabeth Terrill, A L McDonald, N J Elliott, W W Dibblee, Thos Bull, Sen, A R McDonald, H Meigs, Jr, C N Buck, Jr, F M Rogers, P Hawford, G F Everson, C P Burdett, John R Lewis, R M Ward, Moses Ward, J M Kupfer, H P Marshall, W H Hobart, Lewis S Thomas, Ed Haight, J P Munford, John H Swift, Arthur Stewart, Henry Whitemore, Anthony J Bleecker, W P Bleecker, M N McDonald, A K Green, Wm B Cooper, Henry Messenger, Thomas Messenger, Wm Adams, W H Carter, W A Duncan, Jas Flurry, E M Duncan, G A Mayhew, E Houghton, Timothy Whittemon, C N S Rowland, Jas H Lownsberry, Wm Poole, each $2. Annual subscription for 1847. Capt Copeland, 50c; C L Bennedict, 10; St Georges ch, Astoria, through Rev Richard Cox, $14; "I T M," 10; Richard Lawrenoe, 5; Mr Gilliland, 2; Cash 2, through Mr J T Adams; H G Griffin, 2; Gerard W Morriss, 10; C F Zimmerman, 5; R H Sawyer, 2; Lewis S Thomas, 10; Jas H Raymond, 2; St George ch, Hempstead, L I, through the Rev D V M Johnson, 15 39; Chas Burdett, 5; St John's ch, Islip, L I, through Rev D V M Johnson, 3 86; St George's ch, Newburgh, N Y, through Rev D V M Johnson, 50 63; Jas W Dominick, Sen, 20; Trinity ch, N Y, 300; St Matthew's ch, Jersy City, through the Rev Richard Cox, 17 67; Mrs L Brewster, 2; R D Van Wagener, an'l sub 1846 1847, 4; "A Friend," 16; Wm Alex Smith, an'l sub 1847, 5; S E R, 2; "E A," 5; T P Cumings, an'l sub 1847, 5; F H Trowbridge, 5; Wm C Barrett, 1; Geo Butler, 1; Richard Sill, 1; Mr Moore, 2; J Fryer, 5; Danl Dana, 1; H Morrisson, 1; Cash from sundries, through Chas C Hatch, 50; Sunday School of St Stephen's ch, N Y, through I W Winans, 25; G A Mayhew, 1; Clarence C Mitchell, 2; Collections in the Boxes at the Chapels, 98 20. For the Chapel of the "Holy Comforter," North River; from St. Paul's Church, Sing Sing, weekly offerings, through Rev. Chas Tomes, Rector, 9 25; Henry Drisler, 3; Trinity ch, New Haven, through Stanford & Swords, 3. Total, 930 57.

J. Davenport, Treasurer, No. 10 State-st.
New York, Nov. 30, 1847.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received for the "The Fund for Aged and Infirm Clergymen," since his acknowledgement of 5th ult., the following contributions, viz:

From Christ ch, Troy, Rev R B Fronibain, $9; St John's ch, Cold Spring Harbor, Rev Isaac Sherwood, 5; Trinity ch, New Rochelle, Rev Dr Coit, 20 87; St. Mary's ch. Brooklyn, Rev T T Guion, 4 27; Trinity ch, N York, Rev Dr. Haight, 71 27; St. James' ch, Hyde Park, Rev Dr. Sherwood, 20; St John's chapel, New York, Rev Dr Berrian, 88 45; Church of the Annunciation, N York, Rev Dr Seabury, 38 57; St George's ch, N York, Rev Dr. Tyng, 72 79; Church of the Holy Trinity, Brooklyn, Rev D H Lewis, 36 66; St Stephen's ch, New York, Rev Dr. Price, 44; St. George's chapel, New York, Rev Dr Tyng, 52 30; Church of the Ascension, Rev G T Bedell, 157 85; Calvary ch, N York, Rev S L Southard, 102 82; Church of the Holy Communion, Rev Dr Muhlenburg, 70 14; St. John's ch, Brooklyn, Rev Dr Johnson, 23 55; Church of St. John the Evangelist, Huntington, Rev C Donald McLeod, 11 12; St Saviour's ch, Maspeth, Rev W Walsh, 3 62; Church of the Nativity, N Y, Rev C Clapp, 3 71; Christ ch, Rye, and chapel at Port Chester, Rev P S Chauncey, 35; Church of the Holy Apostles, New York, Rev R S Howland, 4; Church of the Epiphany, New York, Rev Lot Jones, 6 25. Total amount, $873.

C N S Rowland, Treasurer
of the Convention P E Church, N Y
55 Water Street.

November 30th, 1847.

Note.—In the table appended to the Journal of the late New York Convention, the amount of $102 08 contributed to the Missionary Fund of the Diocese, and of $81 23, to the A. and I. Clergy Fund, credited to A. Barnabas's Church, New York, should have been credited to the Church of the Holy Communion; and the $15 76 for the latter Fund credited to the Church of the Holy Apostles, should have been credited to the Church of the Evangelists. The mistake came through a transposition of the Churches after the reading of the proof.

Missionary Committee of the Diocese of New York.—The Treasurer has received since his report of 20th ult., the following contributions, viz:—

For "Diocesan Missions," per Rev Dr Seabury, 5; Calvary ch, New York, Rev S L Southard, 116; donation from "L," for Diocesan Missions, 10. Total amount, $131.

C. N. S. Rowland, Treasurer,
November 30, 1847. 55 Water street.

The undersigned gratefully acknowledges the receipt of the following monies: from Thos Cole Esq, Catskill, N Y, through J H Swift Esq, 5; from S, New York, through the same, 55, and from H D Evans Esq, of Baltimore, Md, 10.

James Lloyd Breck,
for the Nashotah Mission.

Nashotah Lake, W. T., Nov. 18, 1847.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums,

From Mrs Henry Chauncey, 2; James Barrow, 2; Mr Rhinelander Underhill, 5; P R Underhill, 5—annual subscribers—14; a sick member of the Church, 20. Total amount, $34.

Donations and subscriptions thankfully received by
Thomas C Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, November 30, 1847.

The undersigned gratefully acknowledges the receipt of twenty dollars from St Paul's ch, Cincinnati, and a like sum from the Female Missionary Society of said church to defray the expenses of his visit to that city last summer.

New York, Nov. 26, 1847. Isaac P. Labagh.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

From R, a barrel of Rice. Such offerings, always acceptable, are at this time peculiarly so. The calls for assistance from the sick are of the most urgent nature. May others be prompted to do likewise?

Lot Jones, 77 2d Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left with Messrs. Stanford & Swords, 139 Broadway; or at 77 2d Avenue.

New York, November 30, 1847.

St. Simon's Free German Church.—The undersigned gratefully acknowledges the receipt of the following donations towards the support of the above church:

By Dr Hobart, from Rev Thos H Taylor, D.D, 25; by Rev Thos Cook, from A T, 10; cash, 10; P Lorillard, Esq, 10; H D Alarich, Esq, 10; Mrs S Rogers, 10; Mrs Muhlenberg, 10; T C Tucker Esq, 5.

Further donations are respectfully solicited, and may be left with Rev T Cook, 276 Houston street; Messrs. Stanford & Swords, 139 Broadway; or with the Treasurer, John A. Van Blarcom,
Nov. 20, 1847. 27 Walker street.

Gen. Prot. Ep. S. S. Union.—The Treasurer acknowledges the receipt of the following contribution:

From Rev Dr Berrian, Rector of Trinity ch, 66 10—being a collection in St Paul's Chapel in aid of the funds of the Institution.

The special object of the Executive Committee of the S. S. Union in soliciting contributions to its funds, being the distribution of Books of Instruction and Libraries among destitute parishes in the West and South West, it is hoped that contributions from parishes and from private individuals will so abound that the plan of the Committee may be carried out more and more liberally and extensively.

Signed, John W. Mitchell,
Treasurer General Prot. Ep. S. S. Union.
New York, Nov. 30, 1847.

To Correspondents.

"M. R." is in type, and will appear in our next. Also, a communication from Mr. Mason, is in type.

Married,

On Thursday, the 18th inst., by the Rev. Samuel L, Southard, at Calvary Church, in the city of New York, J. Rutson Schuyler, of Jersey City, N. J., to Susanna H. Edwards, of the same place.

Calendar.

DECEMBER.

5. Second Sunday in Advent.
12. Third Sunday in Advent.
15. Ember Day.
17. Ember Day.
18. Ember Day.
19. Fourth Sunday in Advent.
21. St. Thomas the Apostle.
25. The Nativity of our Lord, or the Birth Day of Christ, commonly called Christmas Day.—*Proper Psalms instead of the Psalms for the Day.*
26. First Sunday after Christmas.—St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
2. Second Sunday after Christmas.—*The Collect, Epistle, and Gospel for the Circumcision, are to be read.*
6. The Epiphany, or the Manifestation of Christ to the Gentiles.
9. First Sunday after the Epiphany.
16. Second Sunday after the Epiphany.
23. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
30. Fourth Sunday after the Epiphany.

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December 9—Arkansas, Louisiana.

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December 4—6w

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December 4—2t§

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A **Serious Exhortation** to avoid such as cause divisions in Christ's Church, in a sermon preached at the Cathedral Church of Durham, and elsewhere, in the year 1692, being the time of the great indulgence granted by King Charles the Second. By John Cock, a Presbyter of the Church of England. London: Printed for George Sawbridge, at the three Flower-de-Luces, in Little Britain, and sold at the Publishing office in Bearbinder-Lane, near Stocks-Market, 1707.

A SERMON.

Continued.

"Now I beseech you, Brethren, mark them which cause *divisions and offences,* contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own bellies, and by good words and fair speeches deceive the hearts of the simple."—Rom. xvi, 17, 18.

I proceed now to the fifth proposition, which is this—that in order to the gaining of a party, in order to the making of proselytes, in order to the prevailing with the multitude, those that cause divisions and break the church's peace, will be sure to flatter auditors, to preach pleasing doctrines to them, and to sooth them up with fair words—for by good words and fair speeches is it, says the text, that they deceive the hearts of the simple. How grateful a thing flattery and fair-speaking is to the generality of men, and how apt to insinuate into their affections, is that which any one who will but take notice of what passes in the world, may soon discover; and therefore whoever has a design upon the multitude, whoever would make a party among them and is desirous to prevail with them, cannot possibly take a better or more ready course in order to those ends, than to speak them fair and give them good words, pretending a great kindness to their persons, and a mighty zeal for their interest and a desire of their safety, and a readiness to do what shall tend to the promoting of their welfare. And this course hath constantly been taken by all seducers, by all who have at any time endeavored to create disturbances and to make divisions and offences, whether in Church or State. When as Corah, Dathan and Abiram rose against Moses and Aaron, they flattered the people to purpose, and pretended a mighty zeal for their cause against their usurping oppressors; they publicly declared that all the people, that all the congregation are holy, every one of them, that the Lord is among them, that they are the Lord's people, and that Moses and Aaron had taken too much upon them, and had usurped and violated the people's rights and liberties, in exalting and lifting themselves above the congregation of the Lord; and by these flatteries and fair speeches they got a strong party to themselves, no less than 250 Princes of the assembly, who were famous in the congregation, and men of renown siding with them, besides vast numbers of the people, as you may see, Num. xvi. In the late troublesome times, the authors of our confusions gave the people fair words, calling them a free-born people, and telling them that they were most grossly and shamefully abused, and sadly complaining that their liberties were encroached upon and their civil rights broken, and in the charge drawn up against the late King at his trial, we find him accused for having a wicked design to erect and to uphold in himself an unlimited and tyrannical power, to rule according to his will, and to overthrow the rights and liberties of the people—yea, and to take away and make void the foundation thereof, and of all redress and remedy of misgovernment, which by the fundamental constitutions of this kingdom were reserved on the people's behalf in the right and power of frequent and successive Parliaments—and by these and the like pleasing insinuations you know what multitudes they gained to their party, and what sad mischiefs followed thereupon. And for those likewise who at present occasion the public distractions, and cause divisions in the Church, they, as well as others, take this very course of flattering the people and deceiving them with fair words—for they call those that resort to their assemblies the godly party, and the sober party—men that fear God and make a conscience of religion, and having given them, forsooth, their just appellations and due titles, they must not forget to put in mind of the glory and excellency of their condition, of the great honor and dignity which is vouchsafed them, and of the glorious rights and privileges which belong unto them; especially that great Gospel privilege of christian liberty, which they most prize above all things, and which being enstated upon them (by Christ) they must by no means part with it, or suffer any encroachments upon it; and therefore they exhort them to stand fast in the liberty wherewith Christ hath made them free, and not suffer themselves to be entangled again with the yoke of bondage, by submitting to human impositions and human ordinances, and human inventions and devices in the way and worship of God.

They tell them likewise that they are God's elect and precious people, his chosen ones, who have a right to the promises, and upon whom God will pour forth the spirit of grace and supplication, which will enable them to serve him, not in a dead and formal manner, but in spirit and truth. And as they are thus excellent in flattering the people, in flattering their auditors and followers, so likewise have these men a very good art of setting forth themselves and their own praises, (and this likewise is very taking with the multitude, because it is speaking of fair things unto them,) for they will lift up their eyes and their hands to Heaven, and call God to witness that they have nothing but his glory and the service of Christ, and the cause of religion in their hearts, and that their design is nothing else but to preach the gospel sincerely, and set up a pure gospel way of worshiping God; that they may have pure ordinances and gospel administrations without any mixture of anti-christian innovations or Popish ceremonies, or human devices. And by these and the like flattering insinuations, by such pleasing doctrines, by such good words and fair speeches—do these men, as well as the causers of divisions in the text, *deceive the hearts of the simple.* And so much for the fifth proposition I proposed to discourse of.

I now proceed to the sixth and last proposition arising from the text, which is this—that such men as these, who cause divisions, and make separations and schisms in the Church of God; *who serve not our Lord Jesus, but their own belly,* and who *by good words and fair speeches deceive the hearts of the simple,* are particularly and strictly to be taken notice of, to be marked and avoided by us; for this the Apostle makes matter of request unto us in the text. *Now I beseech you, brethren,* says he, *mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them.*

Two things, you see, are here required of us in reference to schismatical seducers and causers of divisions. 1. We must take particular notice of them, and mark them; and, 2. Having done so, we must shun and avoid them. Somewhat, though briefly, of both these.

1. then, We must mark such as cause divisions in the Church; we must diligently observe them, and take special, particular notice of them. The word in the original Σκοπειν signifies warily and diligently to observe and watch, as out of a watchtower men are wont to observe and take notice of the enemy approaching; which therefore bespeaks a most diligent watching, and a most exact, and strict, and curious marking. And this (by the way) will serve to justify the discourse wherewith you have been entertained; for in as much as the ministers of Christ are watchmen by their office, they of all others standing in the watchtower, ought to observe and mark diligently the approach of the enemy, and to give notice thereof unto the people. But though chiefly they, yet not only they, but all others likewise, as well as they, ought to do as much to take particular notice of schismatical seducers, of those who cause *divisions and offences, contrary to the doctrine which they have learned.*

And having done so, 2. They must avoid them; that is, they must not hearken unto them, or follow them; they must not resort unto their assemblies, or be their auditors; they must not communicate with them in their religious offices, lest they partake of their schism, but they must shun and avoid them, and have nothing to do with them upon such accounts.

This, you see, the Apostle makes matter of request unto us in the text; he beseeches and begs so much of us, and is earnest, and passionate and importunate in his entreaty; *I beseech you, brethren,* (says he) *mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them.* And truly, my beloved, it is no great wonder that the Apostle is so earnest and importunate in this matter, in exhorting us to mark and avoid such as cause divisions in the Church of God, if we do but consider, 1. The greatness and heinousness of this sin; and 2. The manifold evils that do attend it.

1. As for the greatness and heinousness of this sin, of causing divisions in God's Church, that is so remarkable and notorious, especially in the judgment of the ancient Fathers, that they account this sin of schism the very greatest of crimes, and worse than either parricide or sacrilege, or idolatry, or any other sin, how heinous soever. *Pejus hoc crimen est, quam quod admisisse lapsi videntur, says St. Cyprian. Non esse quicquam gravius sacrilegio schismatis, is the assertion of St. Augustine. Optatus* tells us, that the sin of schism is the anti-christianism mentioned by *St. John; videndum* (says he, speaking of schismatics) *quis foras exierit, quis altare erexerit, quis jaceat sub sententia Johannis Apostoli qui dixit multos anti-Christos foras exituros.* And in another place, *apparet anti-Christos omnes esse, quos constet a charitate atq; ab unitate Ecclesiæ recesissie;* and *St. Cyprian* professes that this crime is so great, that it is not expiable—no, not by martydom, to him that continues in it, and hath not repented of it and turned from it. Tales (says he) *etsi occisi in confessione nominis fuerint macula ista nec sanguine abluitur, inexpiabilis et gravis culpa discordiæ nec passione purgatur.*

Much more of this nature is to be met with every where in the writings of the Fathers, too tedious to recite; a large catalogue of whose severe sayings in this matter, Dr. Hammond hath collected and quoted in the first chapter of his Treatise of schism, which represent this sin as the greatest of crimes, and show that nothing of alleviation is to be had for any, who have not the excuse of involuntary seduction of error or simplicity, to plead for them. So great, so heinous, you see, is the sin of schism, if any credit may be given to the opinion and judgment of the Fathers.

And then, 2. As for the danger of this sin, and the evils that do attend it; truly that danger is so great, and those evils so numerous, that greater and more cannot well be imagined. It is, says Dr. Hammond in the place quoted before, it is, says he, but a small part of the character of schism, that it is contrary to the faith, contrary to charity—yea, to all the advantages that belong to a member of the Church, the benefits of prayers and sacraments, that it is as bad as heresy, and that there was never any heresy in the Church which was not founded in it, and that it is constantly forced in its own defence to conclude in some heresy or other. Each of these particulars are fearful and dreadful with a witness, and yet that learned Doctor tells us, that all of them together are but a small part of the character which the ancient Fathers of the Church give us of the sin of schism, and nothing almost in respect of other places in their writings, wherein it is branded with those super-additions of terror, (mentioned already in the foregoing particular,) viz: That there is scarce any crime so great as schism, neither sacrilege, nor parricide, nor idolatry itself. And truly, my beloved, how great and heinous, how pernicious and dangerous is this sin of schism, this evil of separation, and causing divisions, may very easily be imagined, since none who considers the nature of schism and separation can be ignorant that it threatens the very ruin of the Church of Christ, and is as destructive to it as the pulling and tearing of one member from another is to the natural body. And these things being so, so great being the sin and danger of schism, well may the Apostle be earnest and importunate with the Romans, (to whom he writes this Epistle where my text is,) and with all other Christians, passionately entreating and beseeching, and begging of them to observe and beware of all such persons as shall seek to betray and draw them into so heinous a crime, so grievous and dangerous a sin. *Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them.*

I have now done with the six propositions I proposed to discourse of; every of which (as I told you in the beginning) do naturally arise from the text; they are not forced conclusions, or far-fetched inferences, but such as without any difficulty or constraint may be deduced from the words; and every of them, you see likewise, is remarkable, and seems calculated, as it were, for the very times we live in. So that if these propositions, and what hath been delivered in my discourse upon them, be but carefully remembered, and seriously and impartially, and without prejudice, considered by you, perhaps by the blessing of God this may be a means to keep you from the snares of seducers, to secure you from the contagion of the principles of those men who *cause divisions and offences, contrary to the doctrine which they have learned.* Perhaps by the blessing of God this may be a means to strengthen such as do stand, and to bring again into the way of truth those of you who have already erred and are deceived. In a word, perhaps by the blessing of God this may be a means (and God's blessing go along with this discourse, in order to that end) to keep you to the legal public places of God's worship, and to withhold you from resorting unto unlawful assemblies. Very likely many of you that hear me, and who possibly do betake themselves to these unlawful assemblies for the exercise of their devotions, and for the hearing of sermons, will censure me severely for calling their meetings unlawful assemblies, and will be ready to profess that were they what I call them, viz: unlawful assemblies, they would not upon any terms resort unto them—upon this account then I think myself obliged (before I conclude) to show you the reasons why I call them by this name.

Unlawful assemblies I style them, and they deserve no other and no better appellation, and that (among other) for these three reasons. 1. Because they are schismatical meetings. 2. Because they are contrary to the laws both of this Church and kingdom; and 3d and lastly, Because the unlawfulness of these meetings is intimated and implied in the toleration or indulgence which is granted them, and by virtue whereof they stand. I shall speak somewhat, God willing, to each of these.

1. Then, I say, these assemblies which I am discoursing of, are unlawful assemblies and deserve to be so called, because they are schismatical meetings; and thus much will easily and yet evidently appear, if we shall consider that definition of schism, which is generally given and allowed by most that write of the nature thereof, viz: that schism is a wilful and causeless, and unwarrantable separation from a true Church. Now, and if this be a right definition, if this be the true notion of schism, (which I think few will deny) I refer it to yourselves to consider and pass judgment, whether these assemblies and meetings (of which we are speaking) be not really schismatical? For, 1. As for the Church of *England,* as established by law, that this is a true Church is a thing which I suppose we may very well take for granted, this not being denied by any of our adversaries, excepting Quakers, and such like desperate fanatics, with whom at present we have nothing to do. 2. 'Tis evident (though God knows it is a sad truth) that by these meetings a separation is made in the Church of *England,* for hereby the public places of God's worship are deserted, the established service is despised, the Lord's table is forsaken, and altar is set up against altar; these meetings being made up of those who are members of Parochial Churches, and held just at the same hour with the legal assemblies, as if they designed to snatch away the people from the public Minister, and to ruin the Churches by the directest opposition imaginable; and 3d and lastly, That this separation is wilful and causeless, and unwarrantable, is evident likewise, because many, if not most of those who resort to these meetings, are such as hold it lawful to communicate with our Church, and for many years did so, and at present can do so, too, (unless very lately, and of a sudden they have changed their minds,) and yet for all this willingly and wilfully do they separate themselves from the public Churches, desert their Parish Ministers, their lawful Pastors, and change their manner of worship; and this without doubt is a causeless and unwarrantable separation, and being so, it is certainly schismatical and sinful; and that's the reason why I call these meetings unlawful assemblies; they are schismatical, and therefore unlawful.

2. Those assemblies I am discussing are unlawful assemblies, and justly and deservedly may be so called, because they are directly contrary to the laws both of this Church and kingdom. The truth of this is a thing so well known, that I need not use words to prove it; and if so, surely those assemblies which are held contrary to law must needs pass for unlawful assemblies, and may safely be called so. 'Tis easy to foresee what will here be objected, viz: his Majesty's gracious indulgence to tender consciences, his suspension of the execution of all penal laws in matters ecclesiastical, and his allowance of certain places for the use of such as do not conform to the Church of England to meet and assemble in, in order to their public devotion and worship. But this notwithstanding, surely no rational person will either think or say that the laws are abrogated by virtue of this gracious declaration. No, the laws remain in force for all this—and being they do so, the consciences of all the subjects of this kingdom are as yet thereby obliged to obedience, and the disobedient are transgressious of the law, and consequently sinners before God, who hath enjoined *that every soul shall be subject to the higher powers*—Rom. xiii, 1; and that we should *submit to every ordinance of man for the Lord's sake*—1 Pet. ii, 13. 'Tis true indeed, by virtue of his Majesty's gracious declaration, any of us may repair to these tolerated meetings, and be unpunished for doing so. Our bodies and our purse may escape free, but our consciences have no more liberty than they had before; for the laws of the land, and the Canons of the Church, prohibiting our going to conventicles, and requiring conformity to the Church of *England,* have as great force to oblige us in conscience as they had before the publication of his Majesty's gracious declaration; and our doing contrary thereunto is as much a breach of the laws (both of this Church and kingdom) as before, and therefore illegal, in itself evil. Which being so, you see how justly the present meetings in conventicles may be called unlawful assemblies. Those assemblies are against the established laws both of this Church and kingdom, and therefore are unlawful, and may be properly so styled, and indeed properly cannot be called by any other name.

3d and lastly, The unlawfulness of these assemblies is sufficiently intimated and implied even in the very toleration or indulgence which is granted them, and by virtue whereof they stand; for this supposes the laws against these meetings to be in force, this supposes these meetings to be criminal, and a breach of the established laws; and his Majesty declaring and requiring, by virtue of his royal Prerogative, that such as offend the laws by non-conformity or recusancy shall not be punished, the offence and crime is certainly supposed and taken for granted, in that the penalty is suspended.

I suppose I have now shown reason enough why meetings in conventicles may safely be called unlawful meetings. They most justly deserve this name, and properly can be called by no other appellation, since they are schismatical meetings and sinful separations; since they are held against the laws of this Church and kingdom; and since their unlawfulness is sufficiently intimated and supposed in the very indulgence or toleration which is granted them, and by virtue whereof they stand. And being they are unlawful assemblies, I shall exhort all of you here present in the name of God—nay I shall entreat and beseech you, as you tender the peace of the Church, and as you make a conscience of obedience to the laws both of God and man—that you would abstain from these assemblies, and not communicate with them, lest you partake of their schism.

This is my request unto you, and the very same request is made by the Apostle in the text; *now I beseech you, brethren,* (says he) *mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not the Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple.*

I have now finished my discourse upon this subject, and I am sure I have not entertained you by any thing of railing, unless undeniable matter of fact, and rational inference must be branded with so odious a name. I pray God Almighty give a blessing to what hath been delivered, that under him it may be a means to preserve you from the snares of seducers, and to keep you in unity and peace; and this for the sake of Jesus Christ, the Prince of Peace. To whom, with the Father, and the Holy Spirit, be all Honor, Glory, and Praise, now and forever. *Amen.*

* * *

Habits.—Habit is a strange thing. It is the adoption and continuation of certain kinds of actions until they become easy and natural to us.—But the power of habit is still more strange. Look at it. It often counteracts the most sincere determination. It constrains many to break the most sacred vow. With herculean energy, it contends with the resolutions of the mightiest minds, and never will it relinquish its tenacious grip, while there is the least hope of victory. It sways our lives, moulds our characters, establishes our reputations, controls our feelings, and determines our destinies. See, then, what depends upon the habits you contract. How prudent should we be in choosing at first a course of actions. Do you hear, young man, your future destiny, as a man, as a citizen, as an immortal being, depends upon the habit you prefer now.

Father, mother, bend your twig while you can do so. Give the mind of that promising boy an inclination toward religion while it is pliable.—See yon tender vine entwining around the poisonous trunk of that old tree, you may unwrap that vine now, for it will bend in any direction; but soon it will become old and stiff, and then to break its grasp you will brobably have to break the vine. It is so with that lovely child, you may now incline its mind to virtue; but remember, if you take no care with him, he may contract habits, which after a while, it will endanger his life to discontinue.

* * *

Wishing to be a Christian.—There is no virtue in this. Many rest contented with merely saying, "I wish I were a Christian." That may be true, and yet you are not a Christian. Ten thousand things which we wish to do, we yet on the whole choose not to do. God's requirement is—"Choose ye this day whom ye will serve." You want to be a Christian, perhaps, but do you choose to be a Christian? Do you want to be a Christian in such a sense that you set aside every other "want" which interposes to prevent?

For the Churchman.

"By Thine Agony and Bloody Sweat; by Thy Cross and Passion; by Thy precious Death and Burial; Good Lord deliver us."

Such affecting words, the Church would, thrice in each week, have her congregations take with them, in pouring out their supplications to the Lord, their strength and their Redeemer. And never can the true Christian weary of meditations and prayers presenting that Lord to his mind and heart, as the Victim suffering and slain for the sins of men.

The more the renewed heart—that on which God has been pleased to pour the spirit of grace and supplications—is accustomed to the serious and attentive use of the Liturgy, the more thoroughly is it convinced of the groundlessness of the world's objection, that its frequent use has a tendency to deaden devotion, and encourage formalism. Taught by its own experience the reverse of this, it not only finds comfort, edification, and spiritual joy, in the perpetual round of the temple and altar celebrations of the services of that Liturgy; but also derives therefrom constant themes of sacred and wholesome private meditations. As Christ's mediational character is the Liturgy's great and pervading theme, so, by the constant devout use of that blessed book, is the mind directed to habitual pondering thereon, an exercise which, cherished in the true Christian spirit, has promise of the grace of God, to render faith in the atonement clear and strong, pervading the heart, regulating the character, and securing the most genuine experience, consolation, and benefits, of the gospel.

Let the view of Christ given in the above extract from the Litany, now lead to a few reflections; which may the Holy Ghost bless to spiritual benefit!

Though in the form of God, and thinking it not robbery to be equal with God, our Blessed Savior made Himself of no reputation, took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. He passed through a scene of suffering, unparalleled and inconceivable. The hour of the power of darkness was improved by the great adversary to the exertion of all his malignity against Him, who, as man's Representative, and for the salvation of the human race, freely became his Victim. Exceeding sorrowful, even unto death, sore amazed, and very heavy, with the awful extent of His agony, Christ prayed, that if it were possible, if the purpose for which He came into the world might be otherwise effected, the bitter cup of trembling might pass from Him. But still, content to do the will of God in our redemption, He added, with a meekness, a devotion, and a tried and self-sacrificing love, which have never been equalled, "Nevertheless, not what I will, but what Thou wilt." Under this accumulated weight of wo, He submitted to be carried by His enemies to a mock and shameful trial, to be scourged, insulted, derided, crowned with thorns, and treated every way with unmitigated cruelty and contempt. But even with all this, and even with the addition of being nailed to the cross, only the beginning of sorrows had yet been experienced. Man, for whom He mediated, had incurred banishment from the presence of the Lord. This was at length visited on his Representative. It was truly the consummation of His agony. With the light of His Father's countenance upon Him, He could endure all things. That withdrawn, utter desolation and despair came over Him. So dreadful was the visitation, that Himself seemed amazed at its strangeness—"My God, My God, why hast Thou forsaken Me?"

Let it sink deeply into the Christian's heart, and be the subject of his constant thoughts, and frequent serious meditations; and especially warm all his devout affections, when, in the Litany, he pleads his Savior's atoning sufferings and death; that all this was *for him*—was the price at which were purchased the pardon of his sins, the favor of his God, and his only hope of everlasting life.

B. T. O.

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August 28—eaw

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November 6—3m

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Nov. 20—tf E. H. WILCOX, Proprietor.

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Brookline, Mass.—E. Littell, Esq., Editor of "The Living Age."

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October 9.

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October 16—10w

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February 27—yly

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References.

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq , Hamilton Wilkes, Esq. July 17—tf

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September 5—yly. WILLIAM ASHKETTLE.

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October 30—tf HENRY PILCHER

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November 20—3t$

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